

THE PHILOSOPHICAL JOURNAL

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Devoted to Spiritual Philosophy and Phenomena.

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING

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Harriet Beecher Stowe and Spiritualism.*

SARA A. UNDERWOOD.

Only a few weeks ago there passed to the life beyond, the beloved woman to whom was given the task of arousing public opinion to white heat of passion against the sin of slavery in America and who thus became through the story of Uncle Tom's Cabin a strong force in precipitating that "war for the union" whose most glorious result was in wiping from a great nation the stain of human slavery—pity it was that the stain was so deep that it could only be washed out in human blood and tears!

Great praise and honors were lavished on the modest, unassertive, self-forgetful little woman because of this world-famous book, but she never became puffed up with personal vanity because of it, as I have been told by her talented sister, the eloquent Isabella Beecher Hooker, who still survives, nearly the last of that wonderfully-gifted, spiritually-endowed family of preachers, authors and teachers—the noble family of Beechers of whom the brilliant Henry Ward Beecher was perhaps the most eloquent.

Mrs. James T. Fields in her new book just out "Authors and Friends," published by Houghton, Mifflin & Co., of Boston, tells a story of a gentleman who praised "Uncle Tom's Cabin" when he first met Mrs. Stowe, saying, "I am happy to shake hands with you, Mrs. Stowe, who wrote it." "I didn't write it," she said. "You didn't?" he exclaimed. "Why, who did then?" "God wrote it," she replied simply. "I merely did his dictation"

"And this," Mrs. Field says "was the expression of what lay at the foundation of her life. She always spoke and behaved as if she recognized herself to be an instrument breathed upon by the Divine Spirit." How Uncle Tom's Cabin was written—under what difficulties, is described by Mrs. Field's husband thus: "A New England woman once wrote a great novel while beset with difficulties, pinched by poverty, and surrounded by hard work from sunrise to midnight, year in

and year out. She was a pallid, earnest, tired little body, who sat in her white cottage down in Brunswick in the State of Maine. She had been busy all day, perhaps painting a room, for her means would not allow her to hire it done. Besides that



H B Stowe

labor she cooked for the family, and had done all her other household duties, without assistance, and without flinching or groaning. The children were hushed to sleep; all was still about the house, and she trimmed the solitary lamp for a long session at her writing table. Thus she sat many a night and wrote and wept, and wrote again, until she had poured out her soul before the Lord for humanity's sake. And then came, a little slowly at first, but rolling surely with an awful sound, that great universal response: the voice of the people of the whole earth speaking as one."

Very often Mrs. Stowe felt, and confessed to the inspiration from the unseen which often helped her in writing. Thus during the war in 1864 she sent an article to the *Atlantic Monthly* and in the note accompanying it says: "I have sent my New Year's article, the result of one of those peculiar experiences which sometimes occur to us writers. I had planned an article, gay, sprightly, wholly domestic; but as I began and sketched the pleasant home and quiet fireside, an irresistible impulse wrote for me what followed—an offering of sympathy to the suffering and agonized whose homes have forever been darkened. Many causes united at once to force on me this vision from which generally I shrink, but which sometimes will not be denied—will make itself felt."

It was in the following year, 1865, that Mrs. Stowe visiting the Fields in Boston "Chanced to talk with greater fullness and openness than she had done with us before on the subject of Spiritualism. In the simplest way she affirmed her entire belief in manifestations of the nearness and individual life of the unseen, and gave vivid illustrations of the reasons why her faith was thus assured. * * At that period such a declaration of faith required a good deal of bravery; now, the subject has assumed a different phase, and there are few thinking people who do not recognize a certain truth hidden within the shadows. She spoke with tender seriousness of 'spiritual manifestations' as recorded in the New Testament, and in the prophets. From his early youth her husband had possessed the peculiar power of seeing persons about him who could not be perceived by others; visions so distinct that it was impossible for him to distinguish between the real and the unreal."

In the interesting biography of Mrs. Stowe written by her son, there is a very full and detailed account of these "visions" (clairvoyant) and other spiritual gifts of Prof. Calvin Stowe, showing him to have been thus gifted from his childhood.

In letters to Mr. Field, her genial publisher, she often wrote as in the following: "If you know any book good to inspire dreams and visions, put it into my box. My husband chews endlessly a German cud. I must have English. Has the French book on Spiritualism come yet? If it has, put it in."

Again: "I see that all the leading magazines have a leading article on Planchette. There is a lady of my acquaintance who has developed more remarkable facts in this way than any I have ever seen; I have kept a record of these communications for some time past, and everybody is very

much struck by them. I have material to prepare a very curious article. Shall you want it? And when?"

Evidently from the context the Editor of the *Atlantic* was not at that time ready to publish communications from planchette even at the suggestion of the favorite writer, Mrs. Stowe.

Mrs. Stowe's interest in Spiritualism was one of the subtle ties of sympathy between the poet, Mrs. Browning and herself. They met in Italy and afterwards maintained a considerable correspondence. She was most surely a child of spirit, and we can well understand this description of her absorbed moods given by Mrs. Fields: "There were often long croonings over the fire far into the night. Her other worldliness and abstractions brought with them a dreamy quietude, especially to those whose harried lives kept them only too much awake. Her coming was always a pleasure, for she made holidays by her own delightful presence, and she asked nothing more than what she found in the companionship of her friends."

Mrs. Fields says of her last days: "She became 'like a little child' wandering about, pleased with flowers, fresh air, the sound of a piano, or a voice singing hymns, but the busy inspiring spirit was asleep. Gradually she faded away, shrouded in this strange mystery, hovered over by the untiring affection of her children. Sweet and tender in her decadence, but absent."

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* Authors and Friends, by Annie Fields. Boston: Houghton, Mifflin & Co. 1896. Cloth, 355 pp. Price, \$1.50.

Why do We Know so Little of the Other Life?

If I were to answer the above question in a single sentence, I should say: Because it is impossible that we know so very much of things wholly beyond the range, or the limits of our experience. When I am told of things within the range of my knowledge, I have some criterion of judgment by which I can determine their truthfulness. But when one comes and tells me a tale which is wholly outside of, and beyond the limits of my experience, how am I to judge of its truth? I cannot. I have often heard related delightful accounts of the future life, perhaps by those who claimed to be, and purported to be, the inhabitants of that sphere, but as I had had no experience in that life, and had no means of judging of their truthfulness, I could not believe them. I had to let them pass as I do the idle wind. And so now, though a full believer in a spirit world, and that its inhabitants do, occasionally, communicate with men, I yet know but little respecting that world. I am often asked: "If it is true that we are in communication with the inhabitants of the spirit world, why is it that we know so little about our departed friends? and why do we not know all about spirit life?" My answer is, for the same reason that a sage cannot communicate his ideas of life, and the philosophy of life, to a child. The same reasons that Jesus did not tell his disciples all about heaven, and of what the "many mansions in his Father's house" consisted, or how they were constructed, or how they looked. If he

had desired to do so it would have been impossible, and for the reason that they had never seen a spiritual building. St. Paul, we are told, was caught up in spirit to the third heaven. And yet he never told his associates anything about it. He only said that he had seen things which it was "unlawful to utter." But how unlawful? Certainly there was no Jewish statute forbidding one to tell what he had seen in heaven. He must have meant to say, things impossible of communication, or that which is prohibited by the law of nature.

The communication between us mortals is, in a sense, very limited, and limited by the same law which bars us of knowledge respecting spirit life. We can only communicate with each other here, on the plane of our experience, or according to our development, intellectual and spiritual.

I meet a stranger; I feel inclined to communicate with him; I conceive him to be a mining man, or a manager of mines. I introduce the subject of mining. I find that he has just arrived here from the East, and that this is his first advent into a mining country. I drop the subject of mining *instantly*. And why? Because I know that there is a whole world of knowledge pertaining to that subject which it would be impossible to communicate to him. So far as that subject is concerned, we are in two different worlds which are separated by an impassable gulf.

I desire to amuse a boy by telling him a bear story. Naturally I want to know on the start whether he has ever seen a bear, and I ask him that question. He says, "No, I have never seen a bear;" and so I try to tell him what a bear is like, in some respects. I tell him that a bear is an animal, and about the size of a *very* large dog. Now suppose the boy tells me that he has never seen a dog, nor an animal of any sort, and has never even seen the picture of one. Cannot every one see that my bear story is just about knocked out? I think so. But suppose that, notwithstanding all, I go on and tell the boy the bear story. How much, when I am done, would that boy know respecting bears, and how much knowledge could he impart respecting them to another boy? He could, of course, do no better than to at once dismiss the whole story from his mind, just as I do a story told me respecting spirit life, of which I *know* absolutely nothing. Nature has fixed the law of communication between intelligences, and for myself I make no war against it, or if I did, it would avail nothing. Emerson says: "No one has ever yet achieved the slightest success in opposing nature."

In the course of my long life I have seen and learned many things, of which to give my neighbor any just idea it would be utterly impossible. I cannot, I find, convey to the mind of an Eastern man, who has never seen Colorado, nor any other country like it, any adequate idea of Colorado, and more especially the climatic conditions of Colorado. It is impossible to convey to one who has never seen it, any just idea of St. Peters at Rome. Tell one that it is capable of accomodating eighty thousand people, and he at once gets the idea that it is large, as he knows something of the space occupied by a single person. Now tell him that

the floor area of the building is about six acres, and he gets a further and more definite idea of its size. Then tell him that the floor of the building is all marble, and that it is all inlaid with marble of another sort, and all in figures and patterns like a fine carpet, and as he knows something of carpets he will receive another idea; and so on, just as far as you can give him particulars which he can compare with something of which he has knowledge, he can receive your ideas, but you could no more impart to him any true idea of the *effect* on one's mind of the whole thing, (St. Peters) than could St. Paul communicate what he saw in heaven. Simply one sees there that which it is "unlawful to utter," or what by a law of nature cannot be communicated. The same is true of a look at the heavens, on a clear night, through the great Lick telescope on Mt. Hamilton.

I remember many years ago of reading about a man who resided, I think in the State of New York. This man went into a trance, and remained in it for three days. His friends—some of them—believed him to be dead. However, at last, life returned to him—slowly at first, but finally he recovered his full health. If my memory serves me, he was a Presbyterian clergyman, and a man in whom everyone had the utmost confidence. He told his friends and others, that never once during all those three days, did he for one moment lose his self-consciousness, and that during all that time he was in heaven and among the angels, as he called them. And yet he never did, or could, impart to anyone any definite information respecting that goodly land. No one ever knew anything more respecting heaven after he returned than he knew before he went there.

I have read discourses by Andrew Jackson Davis and of Swedenborg, and of other clairvoyants, respecting spirit life, by the hour, and yet, when I was done, found that I had not increased my store of knowledge in the least. Simply it is impossible in the nature of things, that we ever know much respecting spirit life until we enter upon it. It has always been said that inspiration, or communication even from an infinite source, is always and has to be, limited to the capacity of the receiver, and who does not know that this must be true? And so a communication, come from whom and whence it may, is always so limited.

I cannot speak for others, but the above and foregoing, are the reasons why I for one do not know more about the future life. Others who are less exacting respecting evidence, may know, or think they know much, or all about it, but they could scarcely convince me that they do. Doubtless there are many persons so constituted that they can get much more satisfaction out of Spiritualism, so called, than I can, but I am firmly of the belief that none of them can impart tangible, substantial evidence respecting life in the spirit world. There is much of good, *very* much, in the Spiritual phenomena over and above the mere proof of man's immortality, but believer as I am in spiritual intercourse, I have to confess that this is its *principal* good for me. I have no particle of doubt, limited as communication is, that departed

spirits can and do communicate with men on the plane of their knowledge or experience, and with perfect accuracy. Every person who is possessed of fair reasoning power, can, with the proper effort, be just as certain that the mind of man survives the event called death as he is that he himself exists, or that he has seen the sun. Is there no good in this? It is the most important, glorious and sublime truth ever conveyed to the human mind.

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THE DUTY OF THE HOUR.

H. D. BARRETT.

Spiritualists can well afford to pause for a few moments to glance in retrospect over the year now lost in the ocean of years in the past. At last holiday time, when festivities, of all kinds were rife, when enjoyment was at its height, no doubt many good resolutions were formed with the full intention of carrying the same into effect with the new year that was then dawning.

How many of us have lived up to our holiday resolutions of one year ago? How many lives have we brightened with some little deed of kindness, or some token of brotherly sympathy and affection? How many hearts have been touched and quickened by the spiritual deed we have implanted therein? How much have we done to aid the Children's Lyceum, and to make the little ones feel that we want them to have a spiritual home of their own, as well as one for ourselves? How much have we done to strengthen the cause of Spiritualism in the communities where we live? Have we attended the meetings of the local society with due regularity? Have we encouraged the speakers by a timely word of appreciation, or kindly advice? Have we gone half way to meet some other worker in the cause in an effort to harmonize our differences? Have we remembered that other communities have need of spiritual food, and done all we could to send it to them? Have we remembered the Spiritualist papers, and done what we could afford to circulate the jeweled thoughts that sparkle upon their pages?

The vast majority of us will be forced to silence when we are confronted by these searching questions. They show us that we have forgotten our good resolutions in the too close application we have made to our own happiness, and private enjoyment. "What we would, that we do not," and wait for some one else to do the work for us. We are, unconsciously, perhaps, resting upon the teachings of the past with the idea that some one else has paid our every debt, and that it won't matter very much after all whether we really do anything ourselves or not.

We have talked earnestly in favor of both the Lyceum, and local society, then staid at home from both. Some of us have paid our money to support Orthodox Churches, and proved our devotion to our *cash* by sending our children to the Sunday schools of those churches whose teachings we know to be false. Others of us have forsaken our home society of Spiritualists because of some

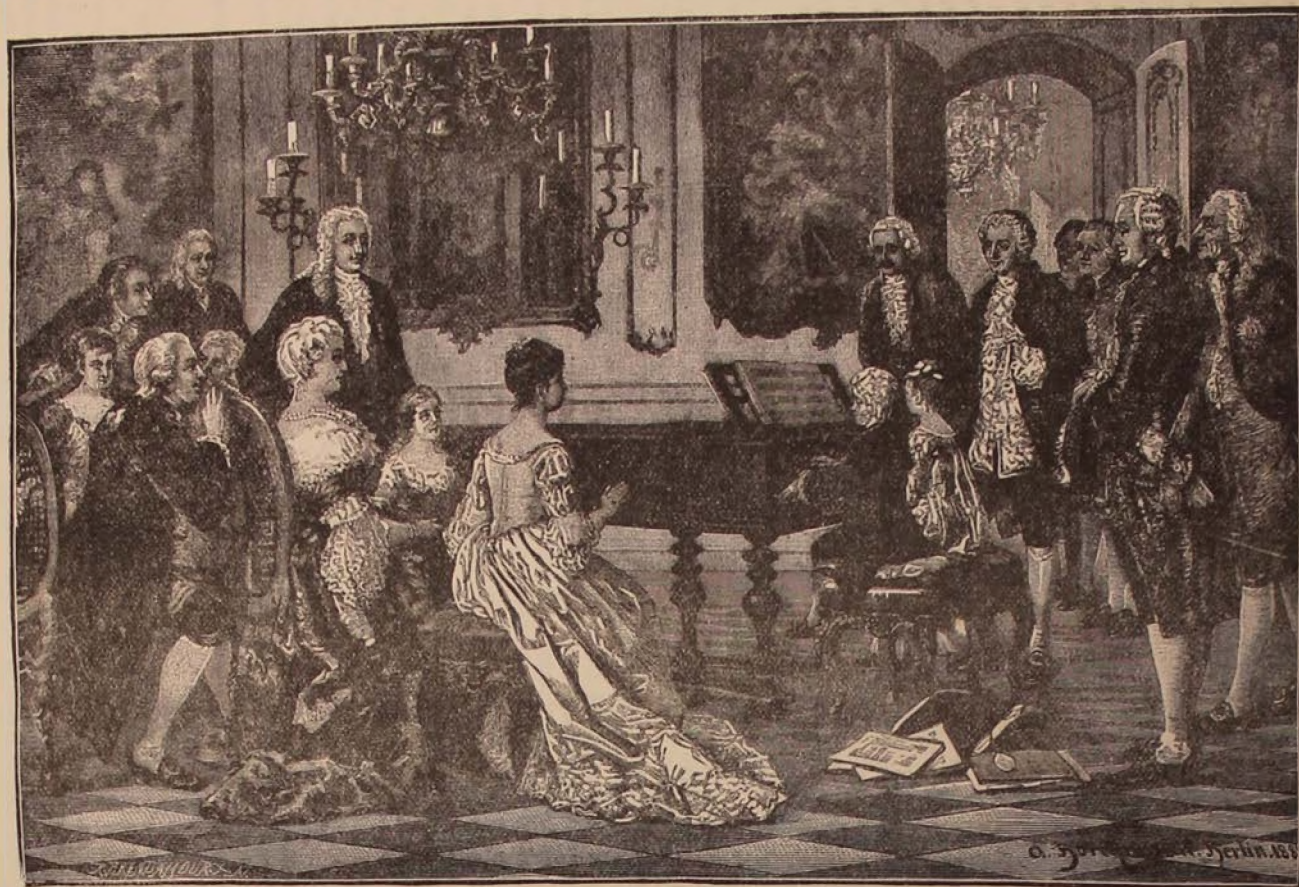
fancied slight, some petty jealousy of the officers, or some puerile fancy for the wonderful.

We have forgotten our sick neighbor over the way, who has not our knowledge of the future, and permitted him to sail for an unknown shore without the chart and compass that will enable him to know his route for certainty, through the mediumship of Spiritualism. We have gone to the Spiritualist halls occasionally and slipped hurriedly out, without having greeted the speaker, or said one word to cheer him in his work, or to strengthen the hands of the society's chief officials in their efforts to make the meetings cheerful, harmonious, and educational. We have not seen the extended hand of our quondam opponent, nor have we tried to bridge the chasm of our difficulties by the archway of fraternity. We have neglected to subscribe for one or more of the Spiritualist papers, and if we do take one, have forgotten to loan it to a neighbor who is just beginning to inquire into the subject of Spiritualism.

Have we kept none of our resolutions? Yes, we went to a Spiritualist camp-meeting, staid ten days or a month, gorged ourselves with spiritual food, and, like a bruin in winter, fed upon our store for the year, with our faculties in a complete dormant state in every direction.

We are now facing a new year. Let our resolutions be accompanied by corresponding deeds, that the world may see the good that Spiritualism has done us. If we are unable to do all the work we wish done, let us remember that we now have a servant to aid us, who will, if properly cared for, work out ideals, and give to the world a Spiritualism that will truly be the healing of all nations. That servant is the National Spiritualists Association, now ready to move in every good work, as soon as the sinews of war are placed in its hands. The light of Spiritualism will be shed abroad over the land as soon as means are at hand to place a good corps of missionaries in the field. Local societies will be strengthened by a friendly lift from the N. S. A., when its officials are enabled to make them timely visits, when they can go, not begging for cash, but for a closer union in thought and effort for the sake of the cause we love so well. Literature of all kinds can be circulated freely among the reading masses as soon as means are at hand for its publication and distribution. Our Spiritualist papers can be aided by it in the same way, hence sustained in their good work.

Our duty then is obvious. *Let us sustain the N. S. A.* The new year is upon us, fraught with high hopes, and fond anticipations. By uniting our forces, we can do a grand work. By putting our good resolutions into practice, we can make the world see the true value of our Spiritualism. Let us, therefore, unite our contributions, be they large or small, that our servant may be enabled to assist us in carrying our good resolutions into effect. At this point, when the sun begins to retrace his steps, when we know that the reign of the Ice Giants is to be supplanted by that of Flora, let us in our rejoicing remember our cause, and give with glad hearts to the treasury of the angels for the sake of sorrowing humanity whom we fain would help to find light and knowledge.



THE BOY MOZART AND HIS LITTLE SISTER.

This engraving represents the great Musician, when he was but a Boy, with his little sister, playing on the piano before Queen Maria Theresa and her Court. They were all astonished at the performance which, without the slightest doubt, came from the Celestial Spheres, through the one who was to be one of the "Great Masters".

Are there not ten thousand Spiritualists who are interested in our cause to the extent of five or ten dollars per year? Spiritualists, cease supporting the churches for a year for an experiment, and put your money into Spiritualism. You will be pleased and well paid with the exchange. Now is the glad holiday time. Let us give, with glad and willing hearts to a good and noble cause. We will be one of ten thousand to start the new year's offering to the N. S. A. at ten dollars, payable at any time prior to March 31st '97, S. E. 49. Come forward, friends, and help us. Send contributions to

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600 Penna. Ave., S. E., Washington, D. C.

Let Us Know the Facts and their Meaning.

The following remarks were made by B. F. Underwood before the Psychical Society of Chicago:

Few persons are more cautious than I am in drawing final conclusions from observations and experiences. Even when I form or assent to theories, I hold them tentatively only until the evidence is conclusive. I am not therefore the least inclined to censure or to be impatient with any person for not constructing or adopting an hypothesis in regard to any phenomena because the data are, or are not regarded as insufficient. Suspended judgment in the absence of satisfactory evidence is an indication of the judicial spirit. Most people must either believe or disbelieve, the weighing of testimony and the discriminating examination of facts being unknown, and doubt being painful to them. Large numbers of people believe merely on authority, and think—or rather imagine that they think, while they merely give their assent—in herds.

But there are minds that are unreasonably incredulous. Under the influence of prejudice and preconceptions, or owing to intellectual rigidity, they are unable to estimate fairly the evidential value of testimony or the meaning of facts which seem to be inconsistent with any opinions they have formed. This state of mind is as unfavorable to mental development as is excessive credulity. Both blind the eyes to truth and perpetuate error; both generate bigotry and intolerance; both are opposed to innovation and reform; both retard discovery, improvement and progress.

Excessive credulity and blind faith on the one hand, and excessive incredulity and bigoted attachment to opinions on the other, have the same effect in deterring minds from investigating new claims and accepting newly discovered or newly announced truths. This is seen in the attitude of many people in relation to the phenomena of Spiritualism.

Orthodox Christians who have no difficulty in accepting the Bible as a supernatural revelation from God, and the miracles recorded, even the story of Joshua and the sun, Jonah and the whale, and the truth and resurrection of Jesus, as veritable facts, think that those who say they receive communications from departed spirits credulous and deluded. They are not inclined to examine the subject at all.

Then there are those who reject the popular creeds, labelled "skeptics," "unbelievers," "agnostics," etc., who assume that the phenomena of Spiritualism, though they have been carefully investigated and their reality attested by men of science, as well as by multitudes of average intelligence, are not worth wasting time on, being due to trickery or delusion.

Says W. W. Story, the sculptor, in "Conversations in a Studio," such persons "reject every fact as a cheat without carefully investigating it or explaining it. It suffices the latter class on one or two occasions to detect a charlatan at work, or to encounter an entire failure of the experiment, to come to the conclusion that the whole thing is the result of charlatanism. But repeated failures or repeated cheating prove nothing. No scientific man would investigate any other question in the same spirit as he does this. If the matter were worthy of investigation at all, he would not be stopped in his researches by repeated failures to obtain his end. He would try again and again. He would not insist in the outset, for instance, that galvanism did not exist unless he could produce its effect in the way he chose. He would not insist on his own conditions, and assert that unless the results were obtained through them they did not exist at all. But this is what he constantly does in his professed investigation of so-called spiritual phenomena, because it is the term spiritual which annoys and disgusts him. If you recourt to him any phenomenon, perfectly material and physical, as having occurred in your presence under conditions contrary to his preconceived opinions or experience, he says, "It would not have occurred had I been there;" or he smiles and says, "Ah indeed!" and thinks you a fool. If you press the point, and ask him to explain it, and tell him the details, and show him that his explanation does not accord with the facts, he assumes at once that you were incapable of investigation, that you were humbugged, or that you lie. Humbug is the great word he uses—a very expansive one which means anything or nothing. If you reply, "How humbugged? where is the humbug? point it out—I desire to know as much as you;" he declines to particularize and prefers the generalization—"Humbug."

Mr. Story had experiences of his own which he could not explain. Some of these were physical phenomena which he declared he had attested with all his senses, and of which he writes: "I have every proof of their reality that I have of anything, and I am not yet persuaded that I am an utter fool. * * In my opinion there is quite as much stupidity in our incredulity as in our credulity."

In regard to the phenomena referred to Mr. Story says: "I was not speaking of my belief, nor did I intend to indicate whether I believe in any of them or not. I merely meant to say that the spirit in which they are investigated is not what I wish it were."

Elsewhere he says: "The real question is, Do the facts exist? If so how are they to be explained? If the facts clearly exist it is idle to reject them because a foolish theory is advanced

to explain them. Are there any facts outside our common experience of the laws of nature so-called? If there be, let us arrange them with calmness and honesty. On both sides, on the contrary, I find precipitation and impatience."

Official, orthodox science, as well as that sort of speculative philosophy known as theology, has too often, through its representative, declared upon mere *a priori* grounds against the possibility of discoveries, achievements and natural occurrences which later had to be recognized as established facts. Generally speaking the scientific mind of to-day, made wise by mistakes of the past, is cautious in regard to setting limits to what is possible, and when it is confronted with what seems to be incredible it merely asks for evidence. For reasons which need not be stated here, the representatives of established science have preferred to ignore, and sometimes have treated with contempt the psychical and psycho-physical phenomena which have commonly passed under the name of Spiritualism. Their attitude was once the same in regard to the facts of mesmerism. Fifty years ago there was not a scientific man in Europe or America who held any position, not one in all our institutions of learning, who recognized the fact of evolution. "Within the ranks of the biologists at that time" [1851-8] says Prof. Huxley, "I met nobody except Dr. Grant, of University College, who had a word to say for evolution, and his advocacy was not calculated to advance the cause. Outside these ranks the only person known to me whose knowledge and capacity compelled respect, and who was, at the same time, a thorough-going evolutionist, was Mr. Herbert Spencer whose acquaintance I made, I think, in 1852."

Yet the facts of embryology, of morphology, of rudimentary structure, etc., has long been known, and had convinced many thinkers of the truth of evolution, when it was treated by official science, if noticed at all, only with contempt. Now all men of science accept evolution and it is taught in the Universities. Its early advocates, Lamarck, St. Hilaire, Erasmus Darwin, Robert Chambers—author of the "Vestiges of Creation"—and even Charles Darwin, Wallace and Huxley, after the publication of the "Origin of Species" were treated by the orthodox science of that day about the same as Dr. Robert Hare, of Philadelphia, eminent as a chemist, and Prof. William Crookes, of England, were treated by their fellow scientists, when, years ago, they called attention to and urged the investigation of phenomena which were associated in the popular mind with Spiritualism. Since then a number of distinguished scientific men have investigated these phenomena, but so strong has been the prejudice to overcome, that not until within the last few years have well-known men of science generally recognized these phenomena as real and as a legitimate subject for investigation. Now we see the names of such eminent authorities in science as Prof. Charles Richet, Prof. Oliver J. Lodge, Prof. Cæsar Lombroso and Prof. William James connected with these investigations, while the Society for Psychical Research to which belong hundreds of the best known scientists and philosophers, is making these phe-

nomena the subject of the most pains-taking examination.

Under these circumstances it is most too late for Mr. Wiseman to attempt to dispose of all supernatural phenomena by saying that they are "humbug," or by pronouncing them undeserving of attention. They who pride themselves on being men of facts, ought not to regard any fact as too insignificant to be observed and its meaning, in connection with other facts, to be understood.

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The Origin of Worlds and Evolution of Man.

From a lecture by Ernest S. Green, given at Lafayette Hall, San Diego, Dec. 6, 1896.

After treating the antiquity of man and the earth from a geological and astronomical standpoint, the speaker gave what he saw in spirit as follows:

On the wings of light we sweep away to the Pierian summit of the Summerland. Around us move the eternal procession of systems and suns and worlds. The earth is but a shining atom in the Eternal Cosmos of spirit and matter. Around us throng the shining august band of Universal Historians. Let them speak:

So far back as the Universal Band of Historians have any record of life, we will give it. That is, we shall give a brief outline of that which was, is and shall be. Much has already been given by various seers; much will be given now, and much is yet to follow. Light on this subject can only be given as the world is unfolded to receive it.

To-night were you to gaze through the great Lick telescope into the eastern sky, above Taurus and the red Aldebaran, you would behold that magnificent constellation known as the Pleiades, whose central sun is Alcyone, the tranquil abode of the first formative spirits, who, æons of cycles ago, first went forth on their mission of building worlds and systems.

Alcyone is the fabled land of Eden, as we shall later explain. Upon its waving plains of floral verdure, among its sylvan bowers and rainbow-tinted mountains, dwelt, and still dwells, the most high spirits in the Universe.

This planet is the only one of the innumerable worlds that, through the ever-changing cycles of time, changes not. And yet it renews itself continually. As the human heart constantly sends the blood circulating through the system, and as the entire human body renews itself every seven years, so this far-off mother planet sends the vital forces circulating through all the systems of worlds through vast Infinity.

Alcyone is the Alpha and Omega. The phrase found in the book of Revelations—"Time was, time is, time shall be no more,"—is idiomatic, and means that physical life shall pass away. Time ever was and ever shall be. The Universe is ruled by time—by cycles, centi-cycles, milo-cycles and so on down to the minutest divisions.

Now, there is upon this ancient planet an All-wise Spirit—call him God, Allah, Brahm, Ormuzd

or whatever you will—and aided by a great congress, he makes the laws that rule the Infiniverse, *i. e.*, the general laws that govern the countless solar systems. Each universe, or system, is also governed by a wise spirit and congress, as will be explained later, but Love is the ruling power.

The method of forming the first planet after Alcyone, will suffice to describe the formation of other planets and systems that followed, all primordial life being in embryo in the Infinite ether.

There came a time when, notwithstanding their delightful surroundings, a spirit of unrest was felt among the spiritual beings of this ancient Eden, and they went forth to form a new planet. A magnetic center was formed at a distance from the mother planet, and immediately, from the remotest bounds of space, infinitesimal, imponderable atoms came in direct lines, until, were you present, you could have discerned a thin vapor forming, which continually increased in density until it became a solid mass.

As the aggregation continued, chemical atoms were attracted, which, by cohesion with other chemical properties, produced an intense heat, on the principle that water produces heat on coming in contact with lime. As the heat increased the mass began to revolve, and at the same time to start upon its orbit around the parent planet, or central sun, in obedience to cyclic law, impelled by the action of its internal heat. Still particles of matter continued to rush into the mass until it became a rolling, seething world of fire, surrounded by dense vapors from the ten-fold arctic realms of infinite ether.

Again and again were the icy vapors hurled upon the molten mass, only to be repelled with terrific explosions until the power of aggregation was balanced by the power of segregation. Thenceforward the rotary motion ceased to increase and gradually began to diminish; and as it diminished, so also did the intense heat, until, aided by the icy vapors, a crust of igneous rock was formed, in which, by the alternate action of the cold vapors of space and the intense heat within, great reservoirs were formed which were filled, as soon as the temperature would admit, with the circumambient vapors. Thus were formed oceans and lakes.

As the water became cool enough to sustain life, there appeared, first, the protozoa, including the infusoras and rhizopods; then came the porifera, including the sponges; then the mollusca, including the oyster snail, etc., and later came the vertebrates.

As the dial of Eternity marked the sweep of ages the surface of the crust began to decompose and mingle with a sort of organic dust which was being continually supplied from the etheric realms, thus forming a soil from which vegetation began to spring in great luxuriance.

Before proceeding we will briefly explain the principle of the evolution of life. It exists in everything. Not even the adamant rock could hold together an instant without the life principle, spirit or soul force within. This has been demonstrated by psychometry.

As this soul force develops a higher state of intelligence, it enters the germ, so called, of the various forms of vegetable and arboreal life, then the animal kingdom, passing from the mollusks up through the vertebrates, including the plesiosaurus, megalosaurus, deinotherium, megatherium, mastodon, pterodactyl, and all animals of modern times upon the earth, including man, where the planetary pilgrimage ends and the soul is called to broader and brighter spheres.

It has been argued by re-incarnationists that every plant is a re-embodiment of the parent plant from which it sprung, and that the same is true of the animal kingdom. We claim that neither is true any more than it is true that a wax doll is the re-embodiment of the artist who designed the mold in which it was cast.

The so-called life-germ is simply a matrix or mold into which the spirit of the next lower form of life enters when it has developed or progressed to that point, and is molded into the likeness of the prototype which furnished the cell, or mold. This is illustrated by the caterpillar which makes for itself the matrix in which its next incarnation shall be cast, and comes forth a butterfly, thus showing his independence of ordinary evolutionary laws for his progression. Thus are we all, in a sense, the artists of our eternal destinies, for as we have sown in one life, so shall we reap in the next.

The difference between the caterpillar and other forms of animal life, is that the caterpillar enters the matrix bodily, furnishing the material and conditions for its own metamorphosis, while in other cases the soul alone of the lower forms of life are concentrated into the infinitesimal life-cell or matrix, and require external nourishment to complete the metamorphosis.

To the microscopist the primordial life-germs of all species of animals are the same. And so they are. It is the mentality impressed upon them during the period of gestation that gives them the form and characteristics of that mentality.

Man, through his self-pride, is loath to accept the theory that he evolved from or through the lower animals, but there is no other tenable hypothesis. Show a geologist a piece of stratified rock and he will tell you to what age of the world it belongs—whether to the Archæan, Paleozoic, Mesozoic or Cenozoic age, and to what particular division of that age. Each age has produced its distinct formations, and in the various divisions of the Lower and Upper Silurian deposits, are found perfectly preserved fossil remains of all the family of invertebrates; in the Old Red Sandstone or Devonian era, appear the first vertebrates, and is known as the age of fishes; and the Palæozoic age ends with the carboniferous era, or age of ferns and coal plants. The Mesozoic era is known as the age of reptiles. The Cenozoic age, which is just drawing to a close, is known as the age of mammals, and not until the Pliocene, or fourth period of that age, do we find any fossil remains of man, although perfect fossilized skeletons of all the animals and fossil impressions of the plants of the ages, have been found imbedded in the rocks. Thus geology gives a history of the world

so indelibly written in the rocks that theology can not erase or revise it, although it shows that the earth was peopled many thousand years before the theological snake tempted Eve.

If man has not evolved through all the lower animals, then how can we account for his having the characteristics of all beneath him?

Gradually, in the history of the young planet, the mammalia increased in size until the primeval forests resounded with the bark of the monster alligator-bird, the bellows and roars of the huge cave-bear, giant sloth, and other monsters heretofore mentioned, but now extinct on earth.

Next came the quadramanas, the ourang-outangs and the chimpanzees, and finally, man. When this was accomplished the animals began to decrease in size, *i. e.*, the larger animals soon became extinct. The human form was in the image of the spirits of Alcyone, only less developed and refined.

Now that beings in the image of the Alcyonese had appeared, the latter assumed the office of guardian angels for the purpose of developing the dormant faculties of the infant race by telepathic communication and other forms of manifestation which the wild denizens of the new world were thousands of years in comprehending.

Communication having been fully established and an harmonious, happy brotherhood maintained among all its inhabitants, the mission of the planet as a material world was ended, and gradually it became colder until finally it ceased to support life, and a new planet was formed, the old one becoming a moon to the new.

In this manner a complete system of worlds was formed which gradually drifted away from Alcyone, and as time passed the emanations from the moon—or first formed planet—formed a transparent zone or shell, which revolved in one direction while the interior planet revolved in another direction, thus generating electrical heat, revivifying its frozen surface, making it a sun for the younger planets of the system, and the abode of the highest spirits that had evolved through the fleshy integuments of material life upon it and the younger planets of the system.

Thus worlds and systems have been formed and are still being formed and multiplied, though some planets have been entirely disintegrated, their atoms returning to the Infinite Cosmos, where they are again used in the formation of new worlds.

Through all the pilgrimages of the spirit, from the lowest to the highest forms of life, it has memory flashes of the ancient Eden from which it originally came, and which visions are incentives to it to live for that higher life to which its aspirations will ultimately lead it—if not to the ancient Eden, to a similar one in the sun-world of its own planetary system.

We will now briefly explain the system of the universal government. As we have already intimated, in Alcyone of the Pleiades is a being—in fact a great number of beings—who rule the numerous systems of Infinity. They control the electric and magnetic currents that carry the vast number of solar systems upon their unerring cycles.

Each solar system is governed in a similar man-

ner—by a great and wise spirit, who, with his wise congress and cabinet, administers to the various planets of his system, and holds them in their orbits by means of the magnetic and electric currents which are composed of what is sometimes called the Infinite Mind.

Each planet is also administered to by a wise spirit and cabinet who administer to its physical requirements and to its nations in generality, giving the most good to the greatest number. A great number of spirits are assigned various departments according to adaptation and development. Some control the geological formations; some the vegetable, and others the animal kingdoms, while to every class of thinkers is assigned a teacher from the higher spheres.

Further revelations will be given from time to time, as men evolve out of the lower conditions now surrounding them and soar angelward—onward and upward toward the harmonious dawn that is rapidly approaching. Sphere after sphere of the now “unknowable” realms will be mapped and charted. Out on the wild waste of the rolling, tumultuous sea of night that has long encircled this planet, we now behold the faint gleams of the dawn; already its mellow light bathes the mountain tops of thought; already its vitalizing force is felt in the souls of the sons of earth. The mists are rising, the night is far spent—day is at hand. Earth is bursting from its shell; chaos is passing and the human race is being lifted on the wings of the morning to greet the full-orbed sun of truth, peace, harmony and good-will to all that breathe its celestial air and bask in its golden rays of wisdom and inspiration.

EVERY DAY PROBLEMS OF LIFE.

Who has not asked questions? Who has not at some time or other looked at himself, and then with wistful inquiry sought an answer to the questions in his heart? Who has not compared the success of some neighbor friend or contemporary with his own, and wondered why he was unable to accomplish like results?

The everyday problems of life are haunting some one or other all the time. Why is it so easy for some to achieve fame honor or wealth, with but comparatively slight exertion, while others find all their efforts abortive and useless? Success in literature, art, science, religion or any other calling is attained with perfect ease by some, while others toil monotonously a life time, and then are unsuccessful.

But there are other questions besides those of a material nature that are haunting the souls of men. The formation of character, the overcoming of doubt, the establishing of faith and the development of the spiritual faculties engage the powers of every thoughtful intelligent being. These questions—having a moral character and affecting the soul and the spiritual life—hover about the lives of those who have hope, energy and courage, yet, whose utmost endeavor has failed to achieve any success in material things. Others of less courage and energy, with throbbing hearts, anxious long-

ings and even tearful questionings, see others become what, with all their trying, they cannot. The world gives the word of approval and commendation to the one that achieves, but to the other, mocking laughter and derision. Agonized effort and earnest solicitude fails to elicit sympathy or charity, especially in matters pertaining to the soul.

Hence in both material and spiritual affairs the old, old questions are continually being heard—*Why* must I fail? *Why* cannot I succeed? *Why* am I unworthy of these blessings? and like a cry of anguish we hear, *why* does God afflict me in this way, for I know I am righteous?

It is an actual fact that *all* lives have a certain amount of useless effort, unsuccessful undertakings and apparent defeat, yet the difference is in the character, *not* in that which had to be borne or to be contended with; and this difference is revealed in the way in which men are able to bear their difficulties and disasters. If the strength of will and the concentrated effort of these unsuccessful ones (and statistics says that they are 90 per cent of the human race), fails to achieve success, there *must* be an answer to this general, world-wide cry—*Why*?—even though men cannot realize it.

There is one external power that influences the lives of men acting from environment, circumstances or associations, that will produce exactly the same results in every life. These however, are external causes that do not reach the reason for moral failure.

The cause of moral failure has its origin in the interior of man, (or in the soul), and hence is not attributable to external causes. If you carefully examine this statement you will see the absolute truthfulness of the Bible assertion, "As a man thinketh in his heart so is he."

Many men hesitate to talk about what their personal conception of life is, yet the broad grasp of their life, faith and action, reveals what that concept is.

If a man believes in the truth he has appropriated in himself, and in the personality and power of Truth to develop, or bring to a successful realization his own conception of what Life really is, that man can have no permanent failure.

So we may assert as a fact that no man can fail of success or have permanent failure in life who has a comprehensive apprehension of what constitutes *Life*: i. e., the spiritual and material life in vital connection with the Infinite God-head. The acknowledgement of the authority, and the recognition of the power of the Divine forces, in harmonious action *with* the forces in man, using human life and energizing human faculties, is the essential basis of all right human conduct, or human advancement. This apprehension is a growth, a development, and with it is the recognition of the possible attainment and destiny. The understanding of the functions of life, and the realization of life's destiny, come with the presentation of the possibilities existing in human advancement; and the transition from a condition of doubt and uncertainty to that of settled decision, is the bringing forth of the real force in man.

Character, then, the foundation of all success, is developed when we come to moral self-consciousness; and knowledge is the result of experience consequent upon self-consciousness. So I suppose, there are men who *never* come to a clear apprehension of themselves, and so fail to come to a definite understanding of the import and purpose of their lives. I judge so because there is no real commitment of themselves, or a complete surrender of themselves, to any duty or course in life.

The higher ideals, or those that are revealed by the Divine illumination of the human understanding, impart a corresponding power, or impulse, of the Divine life, so that there is a different comprehension of the real mission of life, and its highest attainment. As man is constituted however, this self-consciousness and knowledge is a dangerous thing for men, unless it is kept from contamination.

Every test of character is in the choice made between two opportunities, between that which is right and that which is wrong, and in this only. Even if a man has made some moral attainment he is prohibited from "resting" upon it by the very law of his being. His moral nature needs watching and care to keep the inner purpose, and the outer life from contamination and retrogression.

All lives have in more or less degree, a sense of difficulty, sometimes a sense of inefficiency and even of utter failure, but each has also the vision, the inspiration and the revelation of the higher, the freer, the real spiritual life. Still success is not in these, but in steady loyal devotion to principle, and reliance upon Divine guidance.

GEO. W. BRADFORD

PSYCHICAL SCIENCE.

The prevailing tendency of all writers on metaphysical questions, has been to elaborate each thought to a tiresome extent, leaving no room for the reader to evolve original thought on the subjects presented. It has been suggested that a mere presentation of the various points of special interest in connection with the psychical laws, (in so far as they are recognized), would be better than to undertake a laborious argument in regard to them. When my attention was first called to this subject, I did not believe that it was worthy of any consideration. The newspapers frequently gave accounts of marvelous doings that were attributed by many to disembodied spirits, but these records were of such a character that they made but little impression on my mind. Personal conversation with reputable people who had witnessed various phenomena, and were prepared to urge its importance as a psychic study, was sufficient to gain my attention and interest.

A number of years ago I commenced to investigate, and I would be doing a positive injustice to myself if I did not frankly admit that my present seemingly unalterable conviction is, that psychic phenomena offers the most promising field for careful and scientific study of any question with which I am at all acquainted.

It is by no means my thought that all so-called psychic phenomena will be recognized as of value

or entitled to consideration, but the phenomena of telepathy or thought transference, should be emphasized as a possible way by which communication can be secured between sensitive subjects at a distance from each other, and it is claimed by many that by this process communication may be had with our friends in the life beyond.

I am not prepared to be held responsible for any dogmatic statements regarding this subject, because, in my judgment, educational methods regarding any question that cannot be positively demonstrated, should always be of a tentative character.

The fact is that positive affirmations regarding the working of any of nature's laws, either in the physical or mental realm cannot be made with convincing effect on cultured people. Every well-informed person is aware of the impossibility that seems inseparably connected with the philosophy of things material, and much more mysterious must be an analysis of the spiritual forces and powers of the human mind. It would be comparatively easy for any person to tell all they really know about psychic phenomena, but it might occupy several pages of any book to give in detail the inferences that can be properly drawn from the simplest experiments in telepathy which is coming to be regarded as the key that will unlock the door between the here and there, the material and spiritual, the now and to-morrow of life.

A friend once assured me that he had witnessed a marvelous demonstration of spirit power in the presence of a well-known sensitive, and that the demonstration consisted of the mind of the sensitive being impressed with the thoughts of his visitors, so that he could tell exactly what they were thinking about. I was not inclined to argue with him as to the deductions he had made from such experiments, but it always seemed strange to me that any person should attribute to spirits what could better be accounted for as a demonstration of the mental power of mortals, and mind reading seems to be a well-attested possibility with some people.

The demonstration of this faculty of mind reading between people at a distance from each other has greatly assisted in solving the problem of an intercommunication between the two worlds; that is to say, it has persuaded many to believe that the mode or process of communication may be simply thought transference.

It is not important, perhaps, that we should know definitely by what process or law communication is held, but it is essential that we should know whether any communication is possible, even though we may not be prepared to say how it occurs.

Having determined that phenomena occur as the result of supermundane intelligence, force, or power, it will then be in order to philosophize about it; but the usual process seems to be the opposite of this; that is to say, philosophize about it, and then find out whether the phenomena which we have been considering ever occur. It may never be possible to fully explain the mysterious relation that exists between the world of

matter and spirit, but it should not be difficult to believe that some relations must exist, or there could not be communication between them.

The sun is the source of light and heat, but how its fire was kindled, or by what process its fuel is supplied, this does not inform us and science cannot explain. The old theory that the sun was a consuming flame, being fed with fuel from its own substance and the millions of meteors which were falling into it, has been supplanted by the better thought that electricity in motion may be the true explanation of the heat and power of that distant orb.

To say that one should first ascertain with scientific exactness the cause of the sun's light and heat before recognizing the fact that there is a sun, would be equivalent to the position of some people regarding psychic phenomena; they wish to know definitely how the phenomena occur, and then they are ready to philosophize as to whether there is any such thing as psychic phenomena.

This consideration reminds me of an incident of which I once heard that will illustrate the thought in mind. A gentleman was traveling in Spain, and on reaching Madrid he was induced to attend a bull-fight which was held near the city. He thought he should be very much disgusted with such a brutal show of the superior power of man (armed with a long knife or sword) over a defenseless beast. On arriving at the inclosure and finding a large company of well-dressed people, he began to change his mind, and soon became deeply interested in the performance. When he returned to the hotel a friend asked him how he had enjoyed the bull-fight. "Well, he said, I did not see any bull-fight, but I enjoyed seeing a man try to kill a bull; that is to say, I enjoyed seeing the bull keep out of the man's way so he could not kill him."

"Why," the friend said, "they usually kill several bulls when they have a large company."

"Yes," the gentleman said, "but I was so well pleased with the action of one bull in keeping out of harm's way that I did not remain to see any of the others."

Now the thought is, that many people in investigating psychic phenomena, will feel so well satisfied that there is nothing in it, that they cease investigating before really seeing anything of it. There is no more reason why every person for himself should not investigate psychic phenomena if an opportunity occurs for doing so, and not be satisfied with a judgment regarding it.

A superficial examination of any phenomena will not prove of much value, because every step taken is so related to the next step that should be taken that hasty consideration will not enable any person to form a correct conclusion regarding it.

A friend once asked a medium if he could always communicate with spirits, or if his power in this regard was only spasmodic and uncertain. The reply was that he could communicate whenever he was *en rapport* with the spirit, but he could not always communicate with equal facility or clearness, probably because he was not always in mental or physical condition. If communication is

possible at all, it seems to me that the laws and conditions governing it should be so definitely ascertained and complied with as to make it always possible and agreeable.

D. H. LAMBERSON.



CALIFORNIA ORANGE TREES.

NATURE'S UNFOLDMENT.

Hold the moral torch that nature's law has given, by which to see the golden stairs that lead to the Spiritual plain of your own unfolded angel-nature, where you may recognize the communion of those gone before, for as long as the veil of the material senses hang between us and our angel-nature, we are on the plane of darkness and doubt. This veil can only be lifted by natural law. The highest angel cannot remove the veil, for it protects us by the same law that the shell protects the chicken until by the law of evolution it removes the shell by its own unfoldment.

By this same law of evolution we unfold the moral light which causes us to see the golden stairs that lead to the plain of spirituality. It is one thing to believe that our friends can commune with us, but another to know it by the unfoldment of our spiritual senses. Then our faith is justified by our unfoldment, for the laborer is worthy of his reward and will receive all that is due, for he is dealing with the law of justice and not the law of man.

All will find this out in due time, for the child

will leave its toys as soon as the unfoldment of the organization weans it from the love of childish toys. Full grown men and women on the material plane have their idols to worship, and are as ready to quarrel and fight over them as smaller children are over their toys and playthings. When children have grown to manhood and womanhood they still have their fancy winged butterflies to chase and idols to worship, until their moral and spiritual faculties reveal to their higher understanding the folly of their earthly toys. Mother Nature waits patiently until all her offspring are weaned from the earthly breast.

With a Happy New Year greeting
I will bid you all adieu;
I will leave the law to guide you
For I know the law is true.

A. C. DOANE.

THE RELIGION OF LINCOLN.

It was the opinion of Thomas Jefferson that Unitarianism would rapidly dominate in this nation. He said: "I rejoice that in this blessed country of free enquiry and belief, which has surrendered its creed and conscience to neither kings nor priests, the genuine doctrine of one only God is reviving, and I trust there is not a young man now living in this country who will not die an Unitarian."

While the faith of Moses and the Son of Man has made rapid advancement in recent years, yet its progress in the decades immediately following Jefferson's time was quite slow. Men of high mental endowments like Franklin, Lafayette, Judge Marshall, Sumner and Lincoln were substantially theists and were in line with the Jewish seer who declared that he came to fulfill the teachings of the Hebrew prophets, and in order to inherit eternal life it was necessary to "keep the law." Christ insisted on "mercy, not sacrifice" and his mission was to the lost, the wretched and unfortunate, at the "last judgment" those who were charitable, and pure in heart were the accepted ones.

Lincoln's faith was not less potent than Abrahams who exclaimed: "Shall not the judge of all the earth do right?" It was that distinguished theological scholar, Max Muller, who averred: "There is no religion which does not teach, 'Do good; avoid evil.'" There is none which does enjoin, what the teacher of the Son of Man, Rabbi Hillel, terms the quintessence of all religions; the simple admonition—"Be good my boy; be good my boy." Lincoln was of the highest type of manhood. He was a true brother of Moses, of Isaiah, of Buddha, of Christ and all bright and aspiring souls who strive to make, not only humanity, but all creatures wiser, happier and better.

J. H. S.

There is yet a time of rest in store for the world, when mastery is changed into fellowship, and not before.—Wm. Morris,



A HAPPY NEW YEAR.

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JANUARY 2, 1897.

Our Salutation to every reader is—"a happy New Year"—happy, that it may prove to be more prosperous and joyous to us all, than those years just preceding it—that the shadows may flee away—the troubles and sorrows of life may be alleviated, and material prosperity again dawn upon us all. For all, the JOURNAL desires a **HAPPY, THRICE HAPPY NEW YEAR!**

To be happy, we must be harmonious. We must all try to do good to one another—be helpful and work together for the same end. Now is the time to get into this happy condition. If we do not, that period just after passing the gateway to the spheres, may be dark, and our hearts may be filled with regrets for lost opportunities!

Let us all begin the year 1897 right. Sink the petty feud; bury the ugly hatchet; leave the cutting sarcasm unspoken; stifle the unkind judgment, ere its birth; pay to all men a little more than flinty, grudging justice will allow—for what is there to quarrel over, and who is so righteous that he may throw a stone? We have nothing to lose, but everything to gain, both in this life and that which is to come by being united, happy and harmonious.

The Mission of Spiritualism.

Spiritualism is the legitimate offspring of all the religious systems which have existed in the world. It invites its devotees to the most exalted conceptions of life and its duties, and shows them that when they are true to themselves and to their ideal—they may, when the change comes, be re-united to the loved ones, who have preceded them to the other shore.

When mankind shall have advanced sufficiently to understand all that the present development of spiritual thought has to present, then we may expect still further revelations from the world of spirit—further knowledge from the vast storehouse of Infinite Wisdom. Expanding minds are ever ready for more light—more truth—and as they advance in the lessons taught by Nature, they crave for still higher flights; and being able to understand and appreciate the progressive steps as they are taken, they soar aloft and claim the brightness and glory of the spheres.

Instead of snatching from mortals the imperfect dogmas of faith which they have been taught from childhood, we should offer them grander thoughts and a more perfect philosophy. It is unwise to unceremoniously uproot error and leave vacant soil, but in its place we should plant the seeds of glorious truth and divine wisdom, and let these, like giant trees, absorb all the feeble expressions, and develop flowers and fruit which will captivate enquirers and fill them with rapturous admiration of the philosophy of the higher life.

The latest development of truth is revealed in Modern Spiritualism. It is the "gospel of peace and good-will" from the intelligences in the spheres to the intelligences clothed in mortality. It exhibits the most practical and soul-invigorating religion ever conceived of, by angel, cherubim or seraphim. It demonstrates immortality and continued existence, uninterrupted by the scythe of Time, or the cycles of Eternity.

The mission of Spiritualism, then, is to eradicate ignorance, spiritual destitution, disease and crime; to honor integrity, manifest and glorify perfection; and to demonstrate that man is a spiritual as well as a physical being; that the spiritual body survives the dissolution of the physical body; and under favorable conditions that decarnated spirits are able to communicate with those still in the flesh, and often do so, to the grat-

ification of both; that as both worlds locally are in close proximity, so the denizens of these two spheres can converse with one another, clasp hands across the shores, and hold "holy communion" one with another.

Spiritualism opens the way for the realization of this grand opportunity and the enjoyment of that glorious reality.

Progressive Thought.

Even Talmage has progressed from the old faith, and now believes in the return of the spirit to this world of ours after death. On Dec. 6, he preached a sermon at Washington on the "Celestial World," showing the employment of "the departed" in that state of existence. In answer to the question: "What are the departed doing now?" he said: "That question is more easily answered than you might suppose," and adds:

Their hand has forgotten its cunning, but the spirit has faculties as far superior to four fingers and a thumb as the supernatural is superior to the human. The reason that God took away their eye and their hand and their brain, was that he might give them something more limber, more wieldy, more skillful, more multipliant.

Dr Talmage says that the spirits, freed from the material body, are "more limber, more skillful," and "are at their old business yet," but with vastly improved faculties. He argues it thus:

Have you any idea that that affluence of faculty at death, collapsed and perished? Why so, when there is more for them to look at and they have keener appreciation of the beautiful, and they stand amid the very looms where the sunsets and the rainbows and the spring mornings are woven?

Are you so obtuse as to suppose that because the painter drops his easel and the sculptor his chisel, and the engraver his knife, that therefore that taste, which he was enlarging and intensifying for 40 or 50 years, is entirely obliterated?

These artists, or friends of art, on earth worked in coarse material and with imperfect brain and with frail hand. Now they have carried their art into larger liberties and into wider circumferences.

They are at their old business yet, but without the fatigues, without the limitations, without the hindrances of the terrestrial studio.

In answer to the question as to what the physicians are doing, since they passed to "the beyond," he says they "are busy at their old business," and adds:

No sickness in heaven, but plenty

of sickness on earth, plenty of wounds in the different parts of God's dominion to be healed and to be medicated. Those glorious souls are coming down, not in lazy doctor's gig, but with lightning locomotion.

You cannot understand why that patient got well after all the skillful doctors had said he must die. Perhaps Abercrombie touched him. I should not wonder if he had been back again to see some of his old patients. Those who had their joy in healing the sickness and the woes of earth, gone up to heaven are come forth again for benignant medicament.

Then he propounds another question, as to what all the departed are doing now—who in earth-life were "busy, and found their chief joy in doing good." He replies: They are "going right on with the work,"

John Howard visiting dungeons; the dead women of Northern and Southern battlefields still abroad looking for the wounded; George Peabody still watching the poor; Thomas Clarkson still looking after the enslaved—all of those who did good on earth, busier since death than before. The tombstone is not the terminus, but the starting-post.

He then concludes with this very emphatic language:

To show you that your departed friends are more alive than they ever were; to make you homesick for heaven; to give you an enlarged view of the glories to be revealed, I have preached this sermon.

Without the slightest doubt, then, Dr. DeWitt Talmage is a Spiritualist. He does not claim that cognomen, but he teaches the grand tenets of our philosophy and admits the consequent phenomena of the return of the spirit to visit mortals—spirit physicians to touch those given up to die by mortal physicians, and to heal them—to visit those in dungeons in order to relieve their distress—to watch the poor—to look after the enslaved—and in this work, to be "busier since death than before!"

If "the departed are more alive than they ever were"—as Dr. Talmage affirms in his closing remarks—then it is evident that he was correct in saying that "the tombstone is not the terminus, but the starting-post"—the "door" to the higher life, the entrance to the state of endless labor, grand possibilities, and eternal progression.

If Dr. Talmage thought more of these grand truths than of his clerical standing, he would frankly avow himself a Spiritualist.

All the churches are rapidly becoming permeated with the Spiritual philosophy, and soon must either add to their structural confession these

grand and inspiring verities—or sink into oblivion in the 20th century, when the cycle of evolution shall be completely rounded out.

Materialization.

A test seance was given to the "Press" of San Diego last Wednesday by Mrs. Reynolds at the New York building. Several editors and reporters were present. After finding nothing in the cabinet but bare walls and a chair, three ladies examined Mrs. Reynolds, and finding no white on her person, so announced it to the audience. Thursday's Daily *Vidette* contained the following which we fully endorse, as we also were present, but prefer to let the reporter give his own language.

The manifestations began by distinct and separate voices being heard in the cabinet, followed by the appearance, in an opening in the curtains, of a bewhiskered figure, with a man's voice and a spotless dickey. The apparition sang one verse of an old song, then retired, to be succeeded by a figure of petite proportions, all clad in white.

Other forms of varying sizes from a little child to man's stature appeared, and on three occasions two distinct and separate forms, clad all in white, came out from behind the curtains and simultaneously conversed with persons present.

At no time during the performance was it possible for a confederate to approach the cabinet. Everything was under what the medium designated strictly test conditions.

Many of those present claimed to recognize in the forms which appeared, some departed relative or friend. If they were deceived the magician, Hermann, was a mere school boy at tricks, compared to Mrs. Reynolds. When the seance closed the committee of ladies again entered the cabinet and found the medium clothed as at first, all in black.

The prevailing sensation which ye reporter is experiencing at this writing is one of astonishment.

Slate-Writing.—Dr. Stansbury, was one of the earliest first-class independent slate-writing mediums. In answer to a question, since entering the spirit spheres, he said: "I am preparing an extensive treatise on 'the science of slate-writing' and in the near future I will present it to you. It will be valuable. I will find a way to do it."

In that treatise, as published in the *Light of Truth*, came a pretty good test for Mrs. Dr. Wyant, of Toledo, and Mrs. Clara Mayo-Steers, of San Francisco.

It appears that Mrs. Wyant wrote

to Mr. Bowdoin (a great friend of Dr. Stansbury) a short letter about the slate-writing message, and feeling as she thought Dr. Stansbury's presence, placed her hand at his disposal and there came five pages presumably from him to Mr. Bowdoin by automatic writing, who writes as follows about it:

The contents fitted very well and I was favorably impressed with the honesty of Mrs. Dr. Wyant, though a stranger; but it always seemed impossible for an automatic writer, however honest, to be sure of the source of the writing, and I put the letter away in my pocketbook, thinking some time to test it.

It had been a number of months and I had forgotten all about it, when, having a sitting with Mrs. Mayo-Steers, in San Francisco, recently, while she was under control her hand made a dive into the inside breast pocket of my coat and took out the pocketbook, opened it, and from half a dozen letters picked that one out, and she said, "That is a message from a spirit and a mortal to you."

Selecting out five sheets she said, "That is from a spirit who feels grateful to you for standing by him when others deserted him," "and this one sheet is from a mortal to you," which was correct, as I found on opening the sheets so I could read the contents.

Dr. G. H. Miller, a Seer of Arkansas, has received a message from the spirit world which states that Rome, the capital of Italy, will be destroyed before the end of this Century—probably by an earthquake; the language being: "Thy tyranny and power go out with the Century, and in the dying hours of the closing years thereof thy children will mourn for thee."

A Spiritual Congress in 1900.—The committee which organized the Congress of Religions in Chicago has in hand the organization of a Spiritual Congress to take place in Paris in connection with the Universal Exposition announced for 1900. *L'Initiation* has the following announcement upon the subject: "We have the honor to officially announce to all the Spiritualistic periodicals and societies of Europe that we have been charged with the duty of organizing in Paris, in 1900, a Grand Spiritual Congress, without distinction of schools."

A Welcome entertainment, upon his arrival in London, awaited our friend and brother, J. J. Morse. Mr. E. W. Wallis, editor of the *Two Worlds* presided.

Removal.

Last September the California State Spiritualists' Association, in annual convention assembled, elected the editor of the PHILOSOPHICAL JOURNAL its presiding officer, and by unanimous vote requested him to move its printing plant, publication office and Book Store to San Francisco—the city of the Golden Gate, the commercial metropolis of the Pacific Coast, and the headquarters of the State Association.

In compliance with this earnest appeal it was decided to make the change at New Years, and hereafter all letters and remittances should be sent to

Station B, San Francisco, Cal.

While regretting to leave the many friends we have made during our temporary sojourn in San Diego, we feel sure that it will be far better for the JOURNAL to be more centrally located. Our stay in Southern California has not been without its recompense, for the health of our wife (which had been much impaired by the rigors of an Eastern climate during the past 10 years) is now vastly improved, and that, we are informed, was the main reason for our being led to San Diego.

We would thank our friends and co-workers in San Francisco and vicinity for their kind invitation to come among them, and shall devote our energies to the upbuilding of the Cause—spreading the light of Spiritual philosophy and pure phenomena—recognizing no "clan" or "party," no "class" or "set" (if such there be)—laboring for unity, co-operation and harmonious efforts for general prosperity, and trying to cement all true Spiritualists into one common brotherhood of "workers" for the Cause. If all will do this, marvelous possibilities are before us, and glorious will be the results! "Enthusiasm is contagious."

Potencies within each of us, only require stimulation to cause them to assert themselves. Will-power and exercise will give the dormant forces vigor. Our spirit-home is not "away off" somewhere, but it is here; it encircles us, and penetrates our whole being. Commune with your angel friends; they will hear and respond. Use your mental telephone, and then your powers will rapidly increase in force, quality and quantity.

Mrs. Mary C. Lyman.

This faithful worker in the Cause is the pastor of the First Society of Spiritual Unity, which holds meetings every Sunday morning, afternoon and evening, at 490 Washington Boulevard, Chicago, Ill., having about 75 members. The Chicago Daily News of Nov. 7, 1896, contains the following concerning this estimable lady:

Mrs. Mary C. Lyman in no way betrays by her appearance that she holds ideas and ideals out of the common; on the other hand her pleasant face, her comfortable figure and her quiet manner would mark her as a good housewife. The truth of the matter, however, is that Mrs. Lyman was regularly ordained as a minister in the spiritualistic faith in 1880 and preaches three times every Sunday to her little flock and the larger body of curious and undecided visitors.

"First, above all things, I am a humanitarian," says Mrs. Lyman. "I never turn away from my duty, which is to help all classes. All women are my sisters, and last winter especially I took many needy ones into my home and helped them. And I do all this because I feel that all



the sinners, those in distress and want and woe, are merely so from environment, and thus must be lifted out of that environment, instead of pushed back down into it. Since I believe in the principles of the science of evolution, I know that persons in sin are only where I once was, on a lower plane where I once stood, and from whence I am duty-bound to lift them. Sin and low living are merely the outgrowth of the undeveloped stages of what the world calls evil.

"Even after that change which is known as death we will develop. Jesus was merely the perfect type of what we may become." And here Mrs. Lyman enters into one of her frequent fine discriminations, for she insists that Christ is the eternal spirit of love, while Jesus was merely the human, the personage, a stage through which this soul passed in its evolution.

"I am a natural clairvoyant. When

I was a tiny child I often heard my parents say that some of my ancestors had seen ghosts. But I soon learned not to be afraid of being 'haunted,' for, as I grew better acquainted with the spirits which I early came to recognize about me, I soon lost all fear of my 'ghosts' and grew to love them as angels. What can be more beautiful, what more logical, than that a departed mother should yearn so for her child that she comes back as a ministering angel, to guide that child just as she would have done had she lived. What is more natural than that a child, who is what the world calls dead, should hunger so for the mother-love, that it returns to be with that mother? We feed on the affections and influences of others in life; why should we not do so after the change called death?"

"In consequence of my ideas of the transmigration of the soul I feel that I myself often experience memories which are like dreams of my former state. This previous existence is essential to my claims of the evolution of the soul and I am borne out in my beliefs in that direction by my certain consciousness of having lived before."

Mrs. Lyman claims that over 11,000,000 men and women in the world believe in spirit-return. The little congregation with which she now meets every Sunday at 11 a. m., 2:30 p. m., and 7:30 p. m., in Washington boulevard, pays her nothing and she relies wholly upon voluntary contributions for her own support and for means for carrying on her work and her charities. She has at one time, however, earned \$30 a Sunday for her sermons and often, even now, officiates at weddings and funerals.

Dr. J. M. Peebles, just before leaving for Honolulu, wrote this to the *Thinker*:

Mr. Ravlin, a reformed (theological reformed) Baptist preacher, is now speaking for the First Spiritual Society of San Diego. He is administering solid allopathic doses to the orthodox theology. Having been there for thirty years, he knows how. His arraignment of the sectarian "doctrines of devils" is not only withering but absolutely scorching. The society, under its new president, Mr. Wilcox, is doing remarkably well. Success to all our workers.

A Circle should be in every family, and stated times for development should be observed. Give your spirit friends an opportunity and they will furnish you abundant evidence of their continued existence and interest in your welfare and happiness.

This being a double number, there will be no issue next week, while the office is being removed to San Francisco.

Edward K. Earle.

This portrait is a fac simile of a most remarkable man; remarkable in the sense that nature has endowed him with powers the acquisition of which no money can purchase. He is a psychic of marvelous power in the production of phenomena of a psychical nature.

The versatility of his mediumship embraces a large era of psychic territory. Clairvoyance of amazing lucidity, and keen discernment: clairaudience of equal power and unerring

mentioned in the commencement of this article and attracted the attention of many leading investigators of the psychic phenomena throughout the Eastern States, before whom he was invited to appear and demonstrate the truth of the manifestations ascribed to him. This he did to the complete satisfaction of many of the leading psychical societies of the Eastern States as well as those of California before whom he has recently appeared. There were five boys in the Earle family; two of whom were old enough to serve the country in the late war with honor and distinction.

lose his wife on November 5, 1896, after a painful illness of several years, her sickness being such as to necessitate a surgical operation, under which she passed into a better and higher sphere of existence. Her age was 30 years.

Mr. Earle has been for several weeks holding Sunday meetings in Scottish Hall on Larkin street, San Francisco, to crowded houses, where the most convincing tests of spirit return were given by him, to the satisfaction and delight of his large audiences from amongst whom many converts were made to the truth of spirit phenomena. His phases are, Independent Slate-writing, Clairvoyance, Clairaudience, and ballot tests. Mr. Earle is a gentleman of scrupulous integrity, being a Scottish-rite Mason, Knight Templar, Odd Fellow, and Knight of Pythias, the members of which all esteem him for his pure and upright life, and regret his departure. B.

National Avenue Items.

The San Diego Spiritual Society, which meets on Sunday at 11 a. m., at 320 National avenue, has, during the present month, been much pleased and gratified by the addresses of Mrs. Morrill of Chula Vista, assisted by Mrs. Clark and Mrs. Tobias, who gave some excellent tests in their particular lines of work.

In Freedom Hall, (near by) a social and Fair was held on Dec. 12, which realized a sum to meet current expenses and supply needed articles to make the hall more comfortable. The Lyceum recently started in connection with this society is flourishing. It meets at 10 a. m. Sundays. We learn that Bro Joseph Adams is engaged for January to give this society a series of discourses on the "Spiritual Teachings of Nature."

Out of the work of this Society (though not under its control but certainly by its encouragement) has sprung up in the neighborhood a novel and interesting work.

At the corner of 28th street and National avenue a vacant store, 20 x 40 has been rented and fitted up with chairs, benches, tables, large blackboard and various kinds of games. The walls are lettered with inspiring thoughts and educational pictures. The purpose of this work is expressed in an indoor window sign which reads as follows: "Freedom Hall. Here you can rest, read, amuse yourself, learn how to be healthy, happy and useful to others." Already it has become a place of attraction to the young, and it is doing a useful work.

A Splendid Opportunity! Don't miss it! For \$1.35 we will send the JOURNAL for one year, also mail, post-paid, a copy of "Automatic or Spirit Writing," by Sara A. Underwood, and for \$1.50, we will also include "Heaven," and "Watseka Wonder." Send in your subscriptions at once and get these books for next to nothing.



EDWARD K. EARLE.

exactitude; independent slatewriting of a most extraordinary and bewildering character that baffles the crucial investigation of the learned and scientific in search of a cause within the known laws of the physical realm.

Edward Earle first saw the light of day at Zanesville, Ohio, where he was born August 4, 1864. His mother's maiden name was Elizabeth A. Twaddle, who was also a native of Ohio. On his father's side his ancestry was of Scotch descent, sturdy, and of unflinching integrity and perseverance; his father having conducted a mercantile business in Philadelphia for several years with marked success.

At the age of 12 years young Earle developed the phenomenal power

Edward Earle married the daughter of C. P. Estes of Keokuk, Iowa, with whom he had one child, Edna Earle, now 12 years of age, a remarkably bright and clever child, whose debut upon the dramatic stage, won for her the encomiums of the public and press.

His first appearance in San Francisco was owing to the unselfish interest of Dr. N. F. Ravlin and the medium John Slater. His work was a repetition of surprises to the incredulous who came in large numbers to his meetings until the theatres were unable to hold the large concourse, so great was the interest in the phenomena given by him.

Mr. Earle had the misfortune to

A Happy New Year.

ELIZABETH LORD CONDIT.

I wish you a Happy New Year!—
Sweet words that the heart loves to hear
When spoken by those it holds dear.

I wish you a Happy New Year!—
Brave words, full of strength and good cheer,
Encouraging all, far and near.

I wish you a Happy New Year!—
The words bringing hope, quelling fear,
Are spoken to those who will hear.

I wish you a Happy New Year!—
And a life which shines true and clear
As a light in darkness so dear.

I wish you a Happy New Year!—
Each year that in Time doth appear—
Time passes—Eternity's here!

Dr. DeForrest came to San Diego last week hired the Theatre and proposed to "expose Spiritualism." The house was crowded. He gave a few legerdemain tricks, which could no more expose Spiritualism than a hog with his nose under a mole-hill could lift the earth. Ben Barney, the phenomenal medium, produced a small frame box and passed it through the audience for inspection. On this box were heard independent rappings which intelligently answered questions. Mr. Barney read the names and dates in several sealed letters, and gave other proofs of psychic power, until the "crowd" became unmanageable, and the audience retired in confusion, being disgusted with DeForrest's tricks and failure to expose anything but his ignorance of Spiritualism.

The San Diego Tribune of the next day contained the following concerning this "fake" exposé:

Dr. William DeForrest made his debut before a San Diego audience last night, at the San Diego Theatre, and a more brazen fake, or fraud, has never been perpetrated on the public. DeForrest is absolutely no good, and his work while on the stage would not do credit to a ten-year-old boy. It was legerdemain of the coarsest kind, and the tricks he performed were so glaringly open that there was not a person in the audience but could detect him from the start.

Had he remained on the platform after Ben Barney was introduced there might have been some excuse for his work, but he and his manager had secured their percentage of the receipts, and five minutes had not elapsed after Barney began his talk before both of the fakirs had made their escape through the back door and have not been seen since, having taken the first train this morning for the north.

New Revelation.—An excellent discourse by Mrs. Cora L. V. Richmond, Chicago. Price 10 cents.

Psychic Forces.

Dr. C. W. Hidden, of Newburyport, Mass., noted as a hypnotist, Spiritualist and healer, lectured in Pythian Hall, Fitchburg, Mass., on Sunday, Dec. 6, 1896. In the afternoon his subject was, "At the Threshold of the Great Beyond." He argued that man is a spiritual as well as physical being; that he is operated upon by psychic or soul forces; that the controlling principle in life is soul or spirit, which is the real man; that when the soul has outgrown the use of the body it leaves it to take its place or part in other spheres. The Evening Mail of the next day reported these excellent discourses as follows:

He talked interestingly of clairvoyance, clairaudience, telepathy, telegraphy and other strange powers of the human mind and soul, to illustrate his claim that in nature there is no perceptible limit to life and being, and to show that scientific men make a great mistake in proclaiming that there is neither life nor force beyond that developed by the arbitrary rule of the scalpel and the microscope.

In the evening Dr. Hidden created deepest interest by delivering the lecture which has made his name known far and wide, viz., "The Wonders of Hypnotism." He talked of hypnotism in the animal world, told how this strange power was developed and used among the ancient nations and tribes; contrasting Mesmer's theory of animal magnetism with Dr. Braid's theory that the hypnotic state is self induced, and said that hypnotism and mesmerism are as widely different as the wooden school boy and the finished student.

Then he talked of suggestion as related to hypnotism, explained what suggestion is and is not, and then exploded the common idea that one can become so self hypnotized as to cause a division of the ego; the latter theory has been advanced to account for the cases of mysterious disappearance which cause such frequent surprises in the cities. The speaker said he had investigated twenty-eight such cases and found that twenty-five had reached Canada or South America with from \$100,000 to \$250,000 in each instance, and the other three had gone with a handsomer woman than they left behind.

He next discussed hypnotic mind-reading; told of the strange psychical effect which can be produced by hypnotism; talked of mental telegraphy or telegraphing from mind to mind; and startled the audience by his description of that remarkable state of sleep called catalepsy or mimic death. He said he had in his library a record of 1000 cases of people who had been buried alive in the cataleptic sleep, and he made a thrilling appeal to his audience not to allow the undertaker to be called in at times of sudden death until decomposition is manifest, for without this evidence there can be no certainty that your friend is

dead; on the contrary, while you mourn their departure they may be conscious of all you say and do, though unable to move or speak because of being locked in this icy cataleptic sleep.

Touching the subject of double personality, he described the development of Trilby at the hands of Svengali, and said that had Du Maurier known more of hypnotism he would not have allowed Trilby to sink into a cataleptic state while gazing at the picture of Svengali, but instead would have called in a modern hypnotist, who would have awakened and restored her to the loving arms of Little Billee.

In real life we have had a case something like Trilby—that of the peasant girl whom Dr. Jules Janet had educated as a physician while in the hypnotic state. Trilby had no consciousness of her ability to sing in normal condition, and Janet's girl has no knowledge of medicine or surgery in her normal state.

The speaker waxed eloquent anent hypnotism as an aid in therapeutics, and likewise as an anaesthetic. He related many cases of cures in his own practice, and also told of surgical operations performed at his own hands and the hands of others while patients were in the hypnotic sleep. He denied that it is possible to hypnotize persons to commit crime, saying that the introduction of the element of fear offers a complete bar to wrong doing. The fad of hypnotism in crime, has its starting point in the popular belief that the hypnotist has unlimited power over his subject, whereas, as a matter of fact, his power is limited. No one can be hypnotized against his will, and while people can be made to participate in mimic crime, they cannot be made to commit real crime, no matter how great or powerful the hypnotist.

Following the lecture, Dr. Hidden gave an exhibition of his powers as a healer, a performance which aroused deepest interest on the part of the large audience. Deafness, lameness, pains and aches, vanished under his touch, and the audience became correspondingly enthusiastic. Then Dr. Hidden sang a song of his own composition, "The Organ in the Corner," at the close of which the people crowded about him to congratulate him on the great success which had attended lecture and healing.

Prof. J. J. Morse arrived in Liverpool on Monday, Dec. 20, notwithstanding the late storms on the Atlantic ocean. His many friends in America will be glad to learn of his safe arrival. Our English brethren were prepared to give him a hearty "welcome home."

The PHILOSOPHICAL JOURNAL is broad in its scope, and keeps pace with the growing development in the psychic world. It must please and be instructive to all thoughtful persons. —A. C. WOODRUFF.

Mrs. J. J. Whitney has returned to San Francisco. Her labors at Berkeley Hall, Boston, were enthusiastically appreciated. Mr. Saulsbury (her guide) devoted his energies mainly to skeptics. W. J. Fields writes thus of her labors there, in the *Banner of Light*:

Mrs. Whitney gives the name of the spirit in full; the manner of passing out, and who is with them in spirit; calls the name of the person the spirit is seeking, and tells incidents in life that it would be impossible for the medium to know. She is dignified and has a fine stage address. Her voice will fill the largest hall.

Among the tests given on one occasion, was an intelligence who gave the name of Jane Tilton. Mrs. Whitney saw this lady. The spirit wants to talk to her daughter Etta. The woman responded. Mrs. W. said: "Your mother passed out suddenly, while doing some needle-work, and your father has this piece of work framed." Then she said: "If I was to describe your mother as she is in spirit you would not recognize her. Your mother shows me her hands. She was born with only one hand, but in spirit she has both." The lady was so overcome with surprise that she could scarcely speak. She said she had never seen Mrs. Whitney before, and that all she said was true. It made her very happy, for she says all doubts of her dear mother's return were settled beyond question, as no one knew of her mother being born with only one hand.

Mr. and Mrs. J. J. Whitney will spend the month of February in Los Angeles, Cal., where they will receive a hearty welcome.

Work is necessary to be done if we ever expect to make our influence felt in the world. If we want recognition as Spiritualists we must assert ourselves, and work for it. We fully endorse these earnest words by Dr. Geo. A. Fuller, president of the Mass State Association:

Spiritualists must never fall behind the great liberal churches—the Unitarians and Universalists—in their social work. Let us come forward and establish grand educational institutions in the name of Spiritualism. I most fully believe in a religious as well as a financial basis for all our organizations. I have always held to that idea, even in the face of great opposition. There are too many among the Spiritualists who shout their belief at camp-meetings, but who never do any work at home. We need plain, every-day Spiritualists, ever ready to do their part to carry forward the work of organic efforts.

The recent addition of a young folks' department to *Frank Leslie's Popular Monthly* makes that periodical more than ever a family magazine.

The Reviewer.

The Divine Incarnation, or the Supreme Divinity of the Lord Jesus, by Respiro. 84 pp. 25 cents. London: E. W. Allen, 4 Ave Maria Lane.

This is an attempt to show the divinity of Jesus as well as his pre-existence, being re-incarnated for the purpose of unfolding his Messianic mission.

The World Beautiful.—Second series, by Lilian Whiting, 16mo, cloth, 291 pages. Price, \$1. Boston, Mass. Roberts Bros., publishers.

This second volume of "The World Beautiful" is like unto the first volume, full of spirituality, and leads to the higher life. It is a charming book, full of advanced thought and good sound sense. One cannot read it without feeling the better for it.

The Old and the New Ideal.—A solution of that part of the social question which pertains to love, marriage, etc., by Emil P. Ruedebusch. Published by the Author, Mayville, Wis. 350 pages. Paper, 50c, cloth, \$1.

The subject treated may well be called one of the most important and interesting of all the questions which agitate the minds of reformers at the present time.

The Needs of the Hour is the title of a lecture delivered before the Kansas Free-Thought Association, by D. W. Hull, Norton, Kansas. It is printed in a small pamphlet, of 40 pages. Price 10 cents. It is a political lecture on "Government by Democracy and its Higher Attainments."

Fanny Field's book, entitled "Turkeys for Market and Turkeys for Profit," was written for those who are interested in turkeys and wish to make them profitable. She reared in one year 150 turkeys—and did the work for a family of five—netting her \$300. No farming pays so well as turkeys. For sale at this office at 25 cents.

The Crawford County Educator, published by H. A. Cook, Denison, Iowa, is a 16-page monthly, 25 cents a year, edited by the faculty of the Denison Normal School. It is nicely printed and illustrated.

The Temple of Health has been suspended, during the absence of Dr. Peebles, but will probably be resumed when he returns home. This announcement is made in reply to several inquiries about it.

Postage Stamps may be sent to this office for fractions of a dollar.

Mme. E. Young.

San Francisco's well-known medium and the original astrological water-globe seeress. Mme. E. Young was born in Baltimore, Md., and is the daughter of the late Captain W. E. Plummer, one of the oldest pioneer captains on this coast. When but 3 years of age Mme. Young first became aware of her powers by the trance state, and might have been buried alive had it not been for her colored nurse. When 7 years old she was endowed with automatic writing and foretold to her father the loss of his 3 ships; but through her younger days she was very much prejudiced against this power by her parents, it being considered the work of the devil.

Mme. Young could write a lengthy and interesting story of her past experience, but space will not permit her



MME. E. YOUNG.

to do so. Although Mme. Young has been a public medium but 6 years, she has made a remarkable reputation as an honest, sincere, reliable and genuine medium. Anyone doubting spirit return or wishing to investigate Mme. Young's remarkable mediumship, are kindly invited to attend one of her test meetings, Tuesday, Thursday, Saturday and Sunday evenings at 8 o'clock, at her New Oriental Hall, 418 McAllister street. Admission is 10 cents.

Private sittings are given at Mme. E. Young's residence, 605 McAllister street, daily, from 10 a. m. to 4 p. m. From 4 to 5 p. m., is strictly reserved for free diagnosing. Mme. Young has on hand different medicines for many diseases, prepared by ancient Indian and Egyptian doctors while she is in a dead trance, and they are guaranteed to be perfectly pure and fresh. C.

The January Atlantic Monthly begins with the opening of a new story by Paul Leicester Ford, entitled "The Story of an Untold Love." It is full of dramatic interest, and bids fair to become one of the leading novels of the year. The review this month is "A Century of Social Betterment," by James B. McMaster, the eminent historian.

Children's Lyceum.

Our object is to teach a truer and better philosophy of life, to aid our children in the solution of the great problem of our being.

ALONZO DANFORTH, Editor.

LESSON NO. 1.

WHAT IS SPIRITUALISM?

Spiritualism.

Q.—What is Spiritualism?

Ans. It is broad enough and deep enough to furnish the basis for any and all religions founded in Truth, it is in every way adequate for one to regulate their daily lives, and fit themselves for a life in the home of soul.

Q.—What does it mean to embrace Spiritualism?

A.—To accept its phenomena as this is the foundation stone upon which the philosophy rests, and without it our beautiful gospel of right-living would be of no use, because incapable of demonstration.

Q.—Why did Spiritualism come?

A.—When our world was steeped in ignorance, superstition and bigotry, it came to enlighten, redeem, and comfort all who would listen to its voice of instruction, counsel and consolation.

Q.—What did the masses do?

A.—Turned a deaf ear, and laughed to scorn those who attempted to tell them of this new revelation, they shouted, away with this new thing.

Q.—How did others show their ignorance?

A.—By asserting that those who gave their attention to this new dispensation were fools and deserved to be humbugged and deluded.

Q.—What did the wise in worldly lore say?

A.—Equally rampant with the classes termed ignorant and thought to laugh down this movement.

Q.—How was astonishment created and converts made?

A.—When the Hydesville "rap" became an established fact that the sounds were controlled by an intelligent force, which responded to questions both oral and mental.

Q.—How should we understand the anxiety of our loved to make their presence known?

A.—By laying aside our prejudices and false teachings and look at this thing naturally then we could appreciate their love, their fidelity and their undying memory, and we would know that the most reasonable thing for them to do was to again visit their friends in earth-life.

Q.—What would we think of a child who would not listen to the expressions of love from a good mother—who would not even seem to hear wise counsel, nor accept the sweet benediction of a mother's guiding hand?

A.—We should charge that child, and justly with base ingratitude.

Q.—If the father or mother of a family of children were at a distance,

how should we judge those children if they refused to read letters from their parents?

A.—We should say, with justice, that they were unnatural and entitled to censure.

Q.—Were we not deaf, dumb and blind should we not be on the alert to avail ourselves of the aid and companionship of our spirit friends?

A.—Yes, we know full well that our spirit friends—fathers and mothers, our children, our sisters and brothers, our bosom friends, our wives and husbands who are attracted to us does good and stand ready to communicate with us.

Q.—How might our pathway be illumined with the light of truth and our days made happier?

A.—By awakening to the realization of this one thought that we must give greater heed to our would-be spiritual advisers, instructors and comforters.

Q.—If we are wise and lead a useful life, making the most of our days who will be our friend?

A.—Death, and we will joyfully depart with this messenger having no fear to enter the sphere for which we are prepared.

Q.—How shall we grow if we continue to eat, sleep and chatter as ends to gain ease and pleasure?

A.—In sordid selfishness and some day, here or hereafter awake to the dire reality of a wasted existence.

Q.—How can we become beacon-lights unto travellers?

A.—By using the minds given us, and if we study, reflect, aspire and draw unto us those who have what we most desire, enlarged minds filled with wisdom will be the result.

Q.—What can Spiritualism do?

A.—Break the fetters of a false religion and will eventually break up the foundations of false society basis and give to the world a code of ethics by which mankind can live in harmony with nature's laws and find the place for which nature has fitted each human being.

Lyceum Lessons.

Suggested by Brother Joseph, as Used at National Avenue, San Diego.

LESSON 5.

Q.—What is the body for?

Ans.—To furnish the soul with a temporary residence while it is being educated on the earth-plane.

Q.—Is that its only use?

A.—No! It is also a workshop for the soul, well supplied with all kinds of tools, by means of which he can find out the nature, uses and properties of matter, and through them find out the nature and attributes of that "Infinite and eternal energy" from which all things that exist proceed.

Q.—Mention some of the tools in the soul's workshop?

A.—Eyes, ears, nose, arms, hands and feet.

Q.—Are these inside or outside tools?

A.—Outside and visible.

Q.—What are some of the inside and invisible?

A.—Heart, lungs, brain, stomach, etc. (Teacher will explain their use).

Q.—Who, or what is that which uses the tools of the body?

A.—The soul is the workman.

Q.—Do the eyes see? Ears hear? Feet walk?

A.—The teacher will explain that these organs of the body are only instruments which the soul employs to serve its purpose.

Q.—Where does your body come from?

A.—It is furnished me in the order of nature by the wisdom and power of Infinite Spirit.

Q.—How should you treat this great gift?

A.—Take good care of it, never abuse it, furnish it with good food and drink, comfortably clothe and shelter it, keep it clean, and never over-work it.

Mrs. G. W. Shriner.

The power to demonstrate the continuity of life and the fact that the so-called dead can and do return and communicate with their loved ones still in the mortal form, is possessed by very few among the many people of earth and it is our duty and should be a pleasure to give a helping hand and kind words of encouragement to those who stand as message-bearers between us and the world of spirits.

Among the most reliable trance, test and platform mediums is Mrs. G. W. Shriner. She was born a medium being the grand-daughter of Charles Bolles, the celebrated medium of Wisconsin in the early days of Modern Spiritualism. She is clairvoyant and very successful in diagnosing and curing disease.

Mrs. Shriner has been holding meetings and giving tests from the platform to crowded houses, for she has that very rare gift, possessed by very few mediums, of giving full names of your spirit friends. She also gives sittings and holds circles, on Sunday evenings at her residence, No. 311 Van Ness avenue, San Francisco, where all are welcome who wish to hear from their spirit friends. C.

Capt. Alfred T. Mahan, recently of the United States Navy, has written an article on "Nelson in the Battle of the Nile," for the January number of the *Century*. This is one of a series of four he is contributing to the *Century* on Nelsons most famous engagements.

The December number of the *Midland Magazine*, formerly the *St. Louis Magazine*, is on our desk. Its initial article is entitled "The Historical springs of 'Medicine Water,'" by W. C. Oglesby, and is very interesting. It is nicely illustrated. Among the other articles we may mention, "The Mystery of a Day," by J. Albert Smithe, also illustrated, and written in a charming style. 10 cents. 2819 Olive St., St. Louis, Mo.

CHAIN LETTER.

Department of the Chain of Occult Correspondence.

FREMONT E. WOOD, NAN WILKERSON WOOD,
(Occultists),
No. 1928 Curtis St., Denver, Colorado, U. S. A.

Expectoration in Public.

I desire to write a few words concerning our determined crusade against spitting. Four years ago to suppress this universal polluting habit seemed a superhuman task. Yet little by little we were able to accomplish something to cheer us in our efforts in the matter. Now it is noticeable in the various cities that some organized effort is being made to check this nuisance, and we hope to push this especial issue to a point where no civilized being will dare attempt such a thing as eject his saliva. Were this pollution and exposure suppressed, in half a score of years we should have gotten many of the now incurable, constitutional and inherited diseases under considerable check, and probably so reduced the food supply of great vampire growths—such as plagues, etc.—as would make their visitations impossible. Diseases of childhood, such as cramp, scarlet fever, etc., are to such an extent the direct result of the parent's sin in this direction, that for this, if no other reason, ever parent, every lover of children, should enlist in this crusade.

We will briefly touch upon another point in connection with our crusade against spitting, and that in connection with the "liquor habit" so called. Where we have met that fearful hunger-thirst for alcoholic food in individuals we have seen it has been the normal and necessary result of salivary incontinence on the part of the individual—on one or both of their parents—and liquor drinking was in response to normal and necessary demands for such food. When we find cases of this kind, rather than war against the desire, let us seek to render such food unnecessary, or unharmed, by teaching him to feed his nerve centers by continually swallowing his saliva. If such sufferers as are really desirous of relieving themselves of the necessity of alcoholic food, will swallow their saliva several times before drinking, it will only be a question of time before they will be as indifferent to drink as they are to any other harmless product in commerce.

Will you aid us each and individually, in your own individual way, then, in this great crusade against spitting. We have written thousands of letters on the subject; met opposition at times painful, but now the question is bound to assume, shortly, an importance in the scientific world and into this, we as crusaders, should each and all step boldly forward and claim victory for our practical occultism.

By methodical action: by pressing enquiry to answer; by accurately recording the processes different soluble substances most readily shape to definite masses; we, as students, may

accomplish much of utility to ourselves as individuals.

FREMONT E. WOOD.

San Jose Notes.

Mrs. S. Seal has been serving the society for December, following Prof. W. W. Tatum.

Mrs. Georgia Cooley, of Portland, Ore., will be with us during January, 1897.

Mrs. H. A. Griffin intends to, or has moved to San Francisco. We are sorry to lose her, but material matters must be attended to under the present system of civilization.

While we have quite a number of mediums in this city, there is not a platform test-medium here. Mrs. Seal, while answering questions, etc., from the platform, makes no claim to be a platform test-medium.

Mrs. York and Mrs. Viers are at present the leading private "sitting" mediums here. We have had an abundance of undeveloped mediums in the past who have had to move on or quit, not being able to earn a sustenance. San Jose Spiritualists, as investigators, are very critical and exacting. But they sometimes get bit, and badly.

The society holds its own, notwithstanding that there are a few who do not help it because they cannot run it. The room for seances and circles has proven, so far, the correct thing, and we hope for better things in the future.

Mrs. Griffin's friends gave her a reception upon her stating that she was going away, over 60 attending and making her a substantial present.

The president, Mr. C. D. Greasle and wife, were surprised on the evening of the 15th by some 50 of the members and friends. It was a decided success.

We understand that J. Winfield Smith and his out-spoken wife are doing good missionary work in the southern end of this county, and Mrs. R. Johnson in Hollister and San Bonita county. We wish that more of the mediums—good, clean and true ones—would take to the country instead of half starving in the city. Missionary work should be extended. There are hundreds of hamlets, towns and small cities in which Spiritualism is nearly unknown—except to be ridiculed by some ignoramus of a country editor, backed by the preachers.

We will have to be more careful in endorsing and ordaining. It is better to make a few enemies than to inflict the public with teachers and mediums who will not add luster or honor to the Cause. Private character hurts worse in some instances than is fully comprehended.

Well, I will close. News is scarce, facts dry and the truth is not acceptable or appreciated in many instances.

"AMIGO."

Mimeograph for sale, cheap; also a papeograph. In good order and complete—at less than half-price.

To My Soul.

Soul of mine mid doubt and darkness,
Tossed on waves of strife and sin,
Hark! thy father's gentle whisper
Bids thee find thy god within.

As the pure and fragrant lily
Turns its petals to the sun,
Let the sun of lands immortal
Light thee till thy goal is won.

Tune thine ear to angel voices;
Gently as the dew they fall;
Wisdom, love and truth will guide thee;
Thou wilt triumph over all.

MRS. A. SATLOR.

Prof. Fred Evans at Santa Barbara, Cal., with his slate-writing tests, has made quite a stir, if we may judge by the following from the *Daily News*, of Dec. 7, 1896:

Mr. Evans spoke on Spiritualism vs. Science, Materialism and Religion—and spoke well. His address occupied about one hour. Then followed a series of interesting tests in slate-writing which were pronounced wonderful even by people who were accustomed to such tests. Mrs. Evans gave a test of her power in clairvoyance. The whole evening was intensely interesting and the audience more than pleased.

The First Spiritual Society there gave him a reception and "musical" on Dec. 8. After 120 persons sat down to a delightful supper, they danced until a late hour. The *News* speaks well of the entertainment and then adds:

Prof. Evans spoke in a happy vein and thanked the society and friends for the honor conferred upon him. He advised them to work in harmony and unity, to command and demand respect from the community in which they lived. He also spoke of the half-hearted way in which some Spiritualists worked in societies, and upbraided them for their cowardice in not being brave and outspoken—no matter how much prejudice might exist against their belief. "Half way doing," said the speaker, "is of no account in this world, nor the next," and he concluded by rendering an amusing song.

Harmony is the one great essential in our ranks. It is absolutely necessary to success in the great work before us. Let us be willing to bury selfishness, and join all others in working for the cause of Truth and celestial light.

One cent will carry this JOURNAL to any postoffice in the United States, Canada or Mexico. In all other foreign countries the postage this week will be two cents, on account of the extra number of pages. Subscribers should remember this when re-mailing them to friends.

VOICE OF THE PEOPLE

Prof. J. J. Morse in Brooklyn.

TO THE EDITOR:

You will be pleased to know that tokens of respect and fraternal love towards our eminent co-worker and

Progressive Union; Mrs. Maggie Wait, of California; Mr. Grimshaw, the lecturer; Dr. Friedman, Mr. Geo. Barnard and Family, Dr. Augustus and Madame Le Plongeon, the renowned Maya explorers, writers and explorers, writers and lecturers, and numerous others whose names I would be glad to insert but want of time prevents. Short addresses to and a warm response from Mr. Morse were made.

He sailed last Saturday at 11 a.m., and we hope he carries with him such

storing harmony, but all enlightened minds agree that harmonious action produces the greatest results, hence let us unite in desire for right, justice and the general good for all. For this purpose you are cordially invited to give 10 or 15 minutes each night, any time between 10:30 and 11:30 p. m., concentrating your thought on this idea; each formulating the expression in his or her own manner.

This thought force, constantly increasing, sent out regularly for several months will produce a volume of har-



brother, Mr. J. J. Morse, which were shown him when he left California, and continued in Boston, did not cease after his arrival in Brooklyn and New York. His stay with us was far too short. His many friends who desired to hear him again on the rostrum were disappointed. No one could blame him for desiring speedy reunion with his charming wife and daughter in London, after 13 months separation.

He met, last Friday evening at our home, 551 Washington avenue, a large number of friends, who called to press his hand and bid him adieu. Among them were Mr. Fred Haslam; Mrs. Kurth, president of the Ladies'

pleasing memories of America that he will in the near future be with us again.

A. H. DAILEY.

Brooklyn, N. Y., Dec. 15, 1896.

Thought Force.

TO THE EDITOR:

Little streams uniting and flowing together produce mighty rivers. Many individual minds sending forth the same idea at the same time create a powerful force, which, like electricity can be applied to practical uses.

This country at the present time, is in a state of unrest; people differ in opinion as to the best method of re-

monious vibrations that will be powerful and far reaching in result.

BELLE C. SAUNDERS

Washington, D. C.

From President Barrett.

DEAR BRO. NEWMAN:

Permit me to offer the compliments of the season, with the hope that the goddess "Fortuna" may smile upon you with highest favor during the year 1897. I trust that the good angels will strew flowers in your pathway, the seeds of which will be to you a rich harvest of ducats with which to carry on your good work.

You are giving us a splendid paper, and it ought to be royally and loyally sustained. Count upon me for any assistance in my power. I wish I could reach the hearts and pockets of our Spiritualists as the church is able to reach its devotees; then your JOURNAL, the N. S. A., our worthy mediums, and our public institutions would be properly endowed and supported. I wish you a bright, happy and prosperous New Year.

H. D. BARRETT.

The National Report.

TO THE EDITOR:

Permit me to state through the columns of your valuable journal, that the report of the National Spiritualists' Convention, Oct. 20th, 21st and 22nd, 1896, S. E. 49, will be out of press about Jan. 10, 1897. Single copies will be sold as heretofore at 25 cents each.

Of all the convention reports thus far issued, that of 1896 is by far the most valuable. It contains the reports of the President, Secretary, Treasurer, and all of the standing and special committees, communications from friends at home and abroad, as well as a series of valuable reports as to the standing of Spiritualism in foreign countries.

Orders will now be received for one or more copies. Societies are urged to purchase them in large quantities for sale or distribution at their meetings. All friends of the Cause are respectfully requested to purchase them. Purchase these books, help the N. S. A. to scatter the truths of Spiritualism over the land, and ask your neighbors to join in the good work. Now is the time to send in your subscriptions, not only for 1896, but for 1893-1894 and 1895, all for sale at the same price. Address all orders to FRANCIS R. WOODBURY, Sec. N.S.A., 600 Penn. Ave. S. E., Washington, D. C.

An Influence for Good.

TO THE EDITOR:

It is not strange that I should feel grieved at the present condition of things in the world, in view of my deep sympathy with the efficient work you are doing for our noble Cause in the conduct of the JOURNAL, and my consequent solicitude for its successful continuation.

I earnestly hope that, despite the "present distress," you may be able to continue the good work until such time as your friends—whose name is legion—can come to your aid and help to largely extend the circulation and influence of the JOURNAL.

Bullionville, Nev. W. S. GODBE.

To Bohemian Spiritualists.

TO THE EDITOR:

No doubt there are many Bohemians in this country who find great comfort in the Spiritual philosophy and who desire that all our countrymen may learn what Spiritualism

really is. If all the Bohemian Spiritualists who read this will write to me at once, they will receive a letter from me and learn how Spiritualism might spread with but little assistance of theirs, among our countrymen. Please, also, send names and addresses of Bohemians you know are Spiritualists. ANT. M. SOUKUP, 562 W. 18th St. Chicago, Ill.

"The Need of the Hour."

TO THE EDITOR:

In reference to the children's paper you contemplate starting, I desire to say that I think it "the need of the hour" and will do all I can to help and encourage it. I will take a dollar's worth of copies and will see if I cannot get a few subscribers among my Spiritualist neighbors.

MRS. D. O. LAMB.

Fallbrook, Cal.

No Mud Slinging.

TO THE EDITOR:

We are now taking two Spiritualist papers besides the JOURNAL, and my husband as well as myself like the tone of the JOURNAL the best. It is the entire absence of "mud slinging" that pleases us. I think all the Spiritualist papers could be supported without one trying to injure another to gain subscribers. I hope the JOURNAL will meet with success.

MRS. L. D. HUNT.

Few People in these busy days are willing to do without a calendar. The one that best suits us is issued by N. W. Ayer & Son, the "Keeping Everlastingly At It" Newspaper Advertising agents of Philadelphia. We have just received our new copy for 1897. The figures on it are large enough to be read across a room. Its appearance makes it worthy of a place in the best furnished office or library. The demand for this calendar has always exceeded the supply. This led years ago to the placing upon it a nominal price—25 cents, on receipt of which it is sent, postpaid and securely packed, to any address.

Julian Hawthorne has written two articles for the *Century* on life in Jamaica, and the first of them, "Summer at Christmastide," illustrated by Gilbert Gaul, will appear in the January number. Mr. Hawthorne's home is on the island, which he thinks is beyond the reach of all competition as a pleasure-resort in winter.

Psychical Research.—The proceedings of this society are not easily procured, as they are supplied only to members, but we have a few copies which we offer at 50 cents each, the regular price being \$1 each. They are dated as follows: "Dec. 1885; April and July 1891; Feb., June, July and Dec., 1892, and June, 1893 Order at once, as they may be gone.

Spiritualist News.

In this department may be found the cream of the current Spiritualist news of the day, culled from every available source.

The Editor must not be held responsible for the opinions expressed, nor for the estimated talent or reputation of the persons mentioned.

Readers are requested to send us short items of news. Interesting incidents of spirit communion and well authenticated spirit phenomena are ever welcome, and will be published as soon as possible.

All are invited to a farewell entertainment at Lafayette Hall, on New Years eve to say "good by" to Dr. and Mrs. Ravlin and Mr. and Mrs. Thos. G. Newman, who leave for the North during the coming week.

Last Sunday was Edward K. Earle's farewell state-writing and test seance in San Francisco. He is enroute now to Los Angeles, where he is to be with the Harmonial Spiritual Association, next Sunday at 7:30 p. m.

J. W. Hughes, assisted by Joseph A. Higgins, one of California's sweetest singers, and other local talent, gave the first of a series of entertainments last Tuesday eve, at Liberty Hall, San Diego, when several phases of spirit phenomena were demonstrated.

Mrs. B. F. Small writes from San Francisco concerning the social and bazar given there last week: "We had a pleasant evening. Our social and bazar was quite a success. We enjoyed the company of Mrs. Freitag, Mrs. Whitney, Dr. and Mrs. Schlesinger and others, very much. We came home at 11:30 and left many dancing and enjoying the good things offered them, including excellent coffee, cake and sandwiches."

On Tuesday Evening, Dec. 22, in anticipation of Christmas, the First Spiritual Society of San Diego made happy the members and friends of the Lyceum. Lafayette hall (the place of meeting) was beautifully decorated, and on the platform a large tree was simply loaded with presents. After an interesting program of music, songs and recitations by the young folks, the distribution of love-tokens was begun by Santa Claus and his assistants, whose appearance would make you think of cold and snow. About 300 were present, and all appeared to be happy.

"Existence in the Spirit World Demonstrated" was the subject of the farewell lecture by Thomas G. Newman, last Sunday at Lafayette Hall. There having been so much stated publicly in San Diego, during the past week, against Spiritualism, this lecture was a demonstration of the fact of spirit-existence and communication with mortals. There was a very appreciative audience and all were pleased with the refutation of the many charges made against us by the enemies of our philosophy and phenomena. Mrs. Dr. Alice Tobias followed the lecture with many convincing tests, also proving the continued existence of our friends, after the change called "death."

CHART FREE.—Astrology, Clairvoyance;—send age, color of eyes and hair, in handwriting. Address GEO. WELLES, Box 258, Newark, N. J.

San Francisco Jottings.

The holidays are upon us, and the wave of charitable and good feelings that sweeps over the world at that season is making itself felt in this city as elsewhere, and everybody is too busy preparing Christmas surprises for friends and loved ones to find time to give out information. "It is well." Would that the good feeling and charitableness could always continue at such a full tide.

It was the good fortune of your correspondent to attend the Children's Progressive Lyceum last Sunday and witness its beautiful ceremonies. The recitations, songs, etc., by the little ones showed that they were progressing on the path that leads to true manhood and womanhood. Spiritualist parents should remember that the men who are the leading lights of the nation to-day must soon be replaced by those who now are children, and see to it that their boys and girls early imbibe the great truths set forth in Spiritualism—nowhere else can they learn the law of life, the law of justice and recompense, so well as in the Lyceum. So send the children there.

At the meeting of the Children's Progressive Lyceum held last Sunday, Dec. 20th, the following preamble and resolutions were offered by Bro. W. T. Jones and unanimously adopted:

WHEREAS, John Hitchcock, a former member of this Lyceum, passed from mortal life on the 4th day of December, 1896, and

WHEREAS, We are again reminded of the great change that awaits us all, be it,

Resolved, That we hereby tender to the bereaved parents, brother and sisters of the deceased, our united and heartfelt sympathy; and

Resolved, That we will cherish his memory and emulate his virtues, and thus be strengthened by the good example of his life; and be it further

Resolved, That a copy of these resolutions be presented to the bereaved family, and that said resolutions be spread upon the records of this Lyceum.

I believe that your new venture in the field of Lyceum journalism will be well supported here, and it should meet with a cordial welcome wherever there is a Spiritualist family.

The meeting held at the new hall, 418 McAllister St., last Sunday night under the auspices of the State Spiritualists' Association, was a grand success—the hall being filled to overflowing. Vice-President Wadsworth presided, while Bro. W. T. Jones conducted the music, which was most appropriate; Miss Lottie Dwyer presided at the piano. After an opening song, Miss Lottie Dwyer gave a humorous recitation "How Biddy Consulted the Spirits," that elicited from the large audience roars of laughter and applause, and put everybody in good humor. Miss Dwyer is mistress of the Irish brogue, and is a general favorite with all who know her. Her musical and dramatic ability are of a high order and are ever at the service of the Cause. After another song by the audience, Bro. Wadsworth introduced Mrs. Maude Freitag, who

was received with hearty applause which bespoke the friendliness of her auditors. Her invocation was a poem in prose marvelously beautiful, full of sweet, pure thoughts, and must have sent the souls of all who heard it soaring heavenward. For over an hour, this remarkable woman, who has herself but just returned from a voyage to the very "Borderland of the World Beyond," held her audience in breathless attention, save when some exceptionally sharp and well-defined test, brought forth a tribute of applause.

I wish I could give you a *resume* of the wonderful work done through her, but time and space forbid. One old gentleman was so filled with joyous excitement by the proofs of the continued existence of his loved ones, and the tender, loving messages they sent, that, in the exuberance of his joy and gratitude, he exclaimed: "Madam, let me embrace you!" while his eyes glistened and his whole form quivered with emotion he could not suppress. Many hearts were made glad that night and many a scoffer given something to think about.

We are to have Mrs. Freitag with us every Sunday night for a season and if the interest keeps up a larger hall will be necessary.

The Children's Progressive Lyceum will have their annual Christmas tree, banquet and dance to-morrow (Dec. 23rd) evening, at 909½ Market street, and of course they will have a grand good time.

That veteran worker in our ranks, Mrs. F. A. Logan, has discontinued her Circle of Harmony, but will continue her meetings when the weather becomes warmer.

Mrs. J. J. Whitney is back from the East, wearing new laurels won in the cities beyond the Rockies. She is a grand medium and we are glad to welcome her home.

Mrs. Lizzie Sloper has been confined to her bed for some days, but we are glad to know is now recovering. We hope she will be seen and heard on our platform again soon.

I had intended to tell you in this of an infant prodigy in mediumship, but must defer it until some other time.

Mme. Young has leased the commodious hall at 418 McAllister street and will hereafter hold her meetings there. The old hall got too small.

The various societies are doing well and there is great interest manifested in Spiritualism here, as anyone may learn if he will but attend some of the circles held at medium's homes.

A rousing welcome awaits the JOURNAL in the hearts and homes of all—but I've got to the end of my paper; its late and my pencil is dull; so a Happy New Year to the JOURNAL and all its friends. ANON.

San Francisco, Cal., Dec. 22.

Foregleams is the title of one of B. F. Underwood's lectures of deep interest, especially, to Spiritualists and to all investigators of supernatural mental phenomena. Societies wishing to engage Mr. Underwood for this or other lectures should address him at 2653 Evanston avenue, Chicago, Ill.

Have you forgotten to send us the amount due for subscription? These small sums aggregate thousands of dollars. The stringency of the times may have deferred the payment, but please remember that it is doubly hard on publishers. We are willing to help, but cannot go beyond our means. *We need every dollar due us, and ask each one to send us something on account as soon as possible.*

No Sculptor would ever display the genius of his art if he had refused to use the crude material out of which he had to carve his masterpieces; neither will any mortal reach his immortal state of consciousness, until, with love, he has worked the crude material—all his environments—from Ignorance into Love.—L. A. M. in the *Universal Republic*.

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Office, Room 94, Murphy Building, Cor. Jones and Market Sts., San Francisco, Cal.

Advancement of Science.—The inaugural address of Prof. John Tyndall F. R. S., delivered before the Bristol Association for the advancement of science, at Belfast, Ireland. Price 50 cents.

This pamphlet also contains a very interesting biographical sketch of Prof. Tyndall, including his scientific researches, and travels, and his visit and lectures in America in 1872-3.

Topson Faircliff, and the Fools of a Day. Book 2, "How She Found Her Soul," by Alta Ventura. Price 50 cents. For sale at this office.

This is an interesting story of 23 chapters (188 pages) founded on fact. It is a real Spiritualist novel and will be read with much pleasure by all who can avail themselves of the privilege of doing so.

THE 'WOOD' BINDER
PATENTED SEPT 24 TH. 1895

This Binder ♦♦♦♦♦
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WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL

GIVEN AWAY

What Phoebe W. Couzins says, in her illustrated article of Queen Isabella, New York Herald, Sunday, Oct. 16, 1892:

"En route for Chicago in the interest of World's Fair matters, I chanced to stop at South Bend, Ind., and there learned for the first time, that 12 historical pictures of the discovery of the new world, were immortalized on the walls of the University of Notre Dame. They are painted in large heroic figures, the coloring rich, varied and harmonious. The whole ensemble strikingly beautiful and realistic, the result of the most careful study which was afforded the artist by the Pope, by request of the venerable Father Sorin, the founder of the University of Notre Dame. The work is the product of 11 years of patience and toil of the great Italian artist Luigi Gregori.

These paintings have all been reproduced, in photogravure, 12 full page illustrations with the story of Columbus, faithfully abridged from Washington Irving and the Italian Historian Francesco Traducci.

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Write for further information and mention this paper.

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The responsibility of this company may be judged by the fact that its stock is held by nearly two thousand of the leading newspapers in the United States.

Leslie's Weekly, the old and reliable illustrated weekly is published at \$4.00 a year. We have made arrangements with its publishers so that we can club *Leslie's Weekly* and the **PHILOSOPHICAL JOURNAL** for 1897 and send both for \$3.75. This is a rare chance to save \$1.25. Send subscriptions for both to this office.

Premiums for Clubs are offered as follows: For a Club of 3, we will mail a copy of *Spirit Writing*, in paper covers. For a club of 5, the same bound in cloth, or any book or books on our List on the last leaf of this **JOURNAL**, to the same amount. This is in addition to the copy of "Heaven" by Mrs. Duffey, which is presented to every new yearly subscriber.

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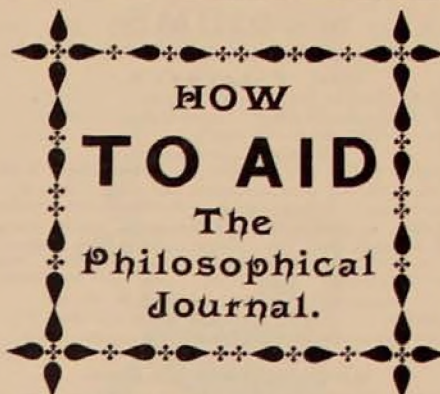
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its Business
and Prospects.**

The company offers 20,000 shares of stock for sale in lots to suit purchasers at \$20 per share. The par value is \$100 per share—full paid and un-assessable—stockholders have no individual liability whatever. The company has no indebtedness of any kind—is in solid financial condition—and, as there are no bonds nor mortgages, all the earnings go to the stockholders.

The adoption of this Company's system of construction by the United States Government, or any Foreign Government, or by any one of the large cities in America or Europe will cause the stock to rise above par (\$100) immediately.

The most conservative investors, old shrewd bear operators on the stock exchange, have bought this stock and confidently predict it is sure to pay large dividends and sell at over \$200 a share as the Railway and Dock Construction Co. commence business under much more favorable conditions than did the Bell Telephone Co. whose stock rose from about \$10 to over 110; or the original Edison Electric Co., whose stock rose from 45 to \$3000 a share, or the many other companies owning useful inventions whose stocks rose rapidly in value while paying large dividends to the alert original investors.

Many prominent men in banking, railway and political circles have bought this stock and predict it will pay large dividends and will sell at over \$200 per share for the following reasons:

The Railway and Dock Construction Company controls all the rights, titles,

patents and interests in and the sole, absolute and exclusive right to manufacture and sell the new indestructible piles that do away altogether with the millions of wooden piles heretofore used everywhere which only last a short time, as the alternate moisture and drying and the marine worms soon destroy the wood, and leave a deceptive shell, incapable to sustain a load that requires the full strength of the original pile.—Old wooden piles must be continually replaced at great expense.

Nothing can compete with the indestructible pile in the construction of piers, docks, bulkheads, sea-walls, foundations for bridges, lighthouses, jetties, breakwaters or other improvements in rivers, harbors or on the sea coast.

This pile is an absolute necessity in railway trestlework, as it guarantees safety, and it will last forever, and there is an enormous demand for it.

One defective wooden pile derailing a train causes a loss of many thousands of dollars in lives and property destroyed.

Applications are pouring in from engineers, contractors and railway officials. These men are quick to see the certainty of profit. They are perhaps better able to judge than others, because, 373 railway companies are now preparing to build 20,547 miles of new line. The great superiority of the Railway and Dock Construction Company's system of solid, substantial, indestructible trestle work is causing the demand in this special field.

Estimated earnings from this one source of profit will pay \$7 per share annual dividends—this is equal to 35 per cent. cash dividends per year on stock bought now at present price of \$20 per share.

Other and larger sources of profit will come from contracts now in view, viz.:

In place of the old wooden docks, covered by temporary sheds, which now disfigure the water fronts of our cities, this company build solid, indestructible piers, on which permanent iron, stone or brick buildings are put up just the same as on land.

Private owners of dock property as well as dock officials in the numerous cities are becoming aware of the great advantage of using the Railway and Dock Construction Company's system of building indestructible piers to make a solid foundation, upon which large buildings can be erected, from which they can get big revenues for rentals, etc.

\$27,000,000 have already been expended in improving Southern harbors and their approaches.

In projects now under way over fifty million dollars will be spent in improving navigation in rivers, bays, etc., throughout the country on jetties, breakwaters, and other work in which the Indestructible Pile is a great necessity.

The city of New York is spending \$5,000,000 a year improving the city water front.

In a private conversation Hon. J. Sergeant Cram, ex President of the Board of Dock Commissioners said: "There is an immense fortune in this company's system of construction."

The U. S. Senate Committee have recommended the expenditure of eighty million dollars for the protection of our seacoast. About ten millions a year will be spent during the next eight years.

The United States Government spent about \$10,000,000 in deepening the entrance to the Mississippi to divert tidal action by old style work, which will be supplanted in future by the Railway and Dock Construction Company's system. \$6,000,000 has already been expended on the two immense jetties in the bay at Galveston; they are simply loose rock dumped into the water. Each jetty is about 4½ miles long and forms a continuous pyramid 100 feet wide at the bottom, tapering to 15 feet wide at the top above the water. The

Railway and Dock Construction Company build indestructible jetties of the same size at the bottom as the top and save this enormous waste of stone and labor.

The St Louis *Critic* strongly advocates the adoption of this company's system of indestructible jetties to deepen the Mississippi at St. Louis.

To provide additional funds to execute some of this work the company offer 20,000 shares to the public in lots to suit at the low price of \$20.00 per share in order to have the stock quickly taken. There are no ornamental, salaried officials. The money derived from the sale of stock, when not used in profitable construction work, remains in the company's treasury.

Many leading marine engineers and experts say: "This company's system of construction is coming into universal use in building all improvements in rivers and harbors."

As the business in sight is too large for this company to handle alone the subsidiary companies now being organized in the principal States each pay a certain amount in cash and one-third of their capital stock into the Railway and Dock Construction Co.'s treasury. In addition to large sums in cash the company will receive about \$20,000,000 in securities in this way, on which dividends will be paid from the earnings of the subsidiary companies. These dividends all go to the holders of Railway and Dock Construction stock.

With a large surplus and an ample cash working capital the company will hold assets of \$200 per share for each share now offered at \$20, when all details are completed.

Application will be made to list the shares on the stock exchange.

Owing to the financial depression and uncertainty before the election the Railway & Dock Construction Company would not accept numerous contracts for work amounting to about three millions of dollars. They were offered first mortgage bonds in payment but the bonds could not be sold at that time in New York or London at satisfactory prices. English bankers are now negotiating to place a large block of Railway and Dock Construction stock and apply for an official quotation on the London Stock Exchange.

Among the stockholders are Geo. W. Dunn, Esq., banker, New York; Eugene Harvey, Esq., banker, Philadelphia, Pa.; R. A. B. Dayton, Esq., counsellor at law, New York; George D. Hilyard, Esq., contractor, New York; G. A. Hayunga, Esq., capitalist, New York; R. M. Stanbrough, Esq., capitalist, Kingston, N. Y.; C. E. Harwood, Esq., cashier Rockville National Bank, Conn.; J. Deyo, Esq., cashier Huguenot Bank, New Paltz, N. Y.; W. A. Childs, Esq., of the Calumet and Hecla Copper Company, Calumet, Mich.; George B. Shellhorn, Esq., receiver, Montgomery, Tuscaloosa and Memphis Railway Co., Montgomery, Ala.; Y. Carryer, Esq., of the Canadian Pacific Railway Company, Field, B. C., Canada.; Howard Swineford Esq., insurance, Richmond, Va.; S. J. Gifford, insurance, Dunkirk, N. Y., and other gentlemen of high standing in financial, railway and political circles.

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